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Sixty Years



By WILLIAM SALTER

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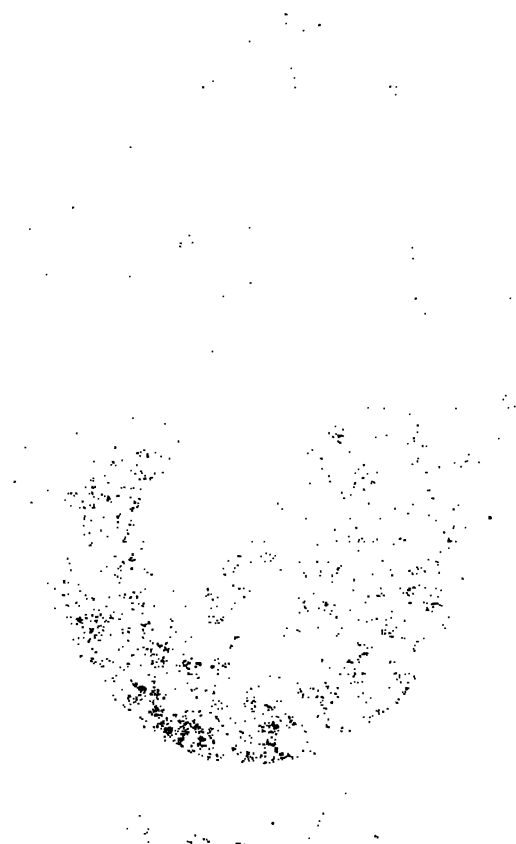
By WILLIAM SAITER

Teacher of the Theological School of Andover and later of the Theological Seminary

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CHICAGO



Sixty Years

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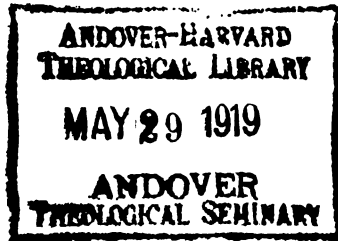
Minister of the Congregational Church and Society of Burlington, Iowa

BOSTON

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CORRESPONDENCE

BURLINGTON, IOWA, March 16, 1846.

Rev. William Salter, —

DEAR SIR: — At a meeting of the Congregational Church and Society of Burlington, held at the usual place of worship on Sabbath afternoon, March 15, 1846, it was "*Resolved*, That the Church and Society invite the Rev. William Salter to become the Pastor of the Church."

The undersigned were then appointed a Committee to wait upon you and ascertain whether you will consent to become their Pastor, and to extend to you the invitation above expressed. It affords us pleasure to be able to state that all the members of the Church and of the Society also, as far as we have been able to learn, are cordially united in this important matter, and we sincerely hope you can make it consistent with your own happiness and views of duty to come and labor among us.

In behalf of the Church and Society,

Truly yours,

WILLIAM H. STARR, ALBERT S. SHACKFORD, S. S. RANSOM,	}	<i>Committee.</i>
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OFFICE OF THE AMERICAN HOME MISSIONARY SOCIETY,
150 NASSAU ST., NEW YORK, June 10, 1846.

Rev. William Salter, —

DEAR BROTHER: — Brother Reed has forwarded to us the application of the Church in Burlington for aid in your support. The providence of God, which called our beloved brother who preceded you so soon to his rest, has directed your footsteps, we cannot doubt, to your present post of responsibility, and the spirit of God we trust will be given to you and your people that you may strive together in hope and rejoicing for the furtherance of the gospel among you. We are happy to hear that you design to be installed. It is an important matter and I hope it will take place soon, and that you and the people will look upon Burlington as your home. That you may be greatly blessed in your labors there, and in all your endeavors to extend the kingdom of Christ, is the prayer of one who will never cease to rejoice in your joy, nor to sympathize with you in trial.

Affectionately yours,

MILTON BADGER

Secretary.

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Sixty Years

I

THE AMERICAN CHURCH NOT ROMAN, NOR ANGLICAN, BUT A RESTORATION OF THE CHRISTIANITY OF THE NEW TESTAMENT

Salute every saint in Christ Jesus. — PHIL. 4: 21.

OUR Lord Jesus Christ was both the teacher of religion and the founder of the Church. He taught the people and he gathered his disciples into a communion and fellowship. He not only came to reconcile men to God, but also to reconcile them to one another. The Church of Christ is the counterpart of the religion of Christ, an exemplification of the divine love in the society of mankind.

The Church is an ideal, as Christianity is an ideal. To make both real is the problem of the ages, the problem of the twentieth century, as it was of former centuries and as it will be of future centuries. It is the problem which every individual Christian should have in his heart, and upon his conscience, and which every separate and independent congregation should do their best to solve in their own community and elsewhere, as far as their influence may reach, or the light of a good example shine.


The two ideals are germane, of the same kith and kin, of one divine origin. As God is the common Father of all his earthly children, and as he sent his Son to be the Saviour of the world, and as the Saviour commanded his disciples to teach all nations and preach the gospel to every creature, it necessarily follows that all men are on an equal footing before God, and if God loves them all, that they ought to love one another. This is the argument of holy writ: "Beloved, if God so loved us, we ought also to

love one another. If we love one another, God dwelleth in us, and his love is perfected in us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

Brotherly love, that is, philanthropy, the love of all mankind, is then, the proper and natural, the necessary and indispensable expression and exposition of Christianity. The commandment is imperative that he who loveth God love his brother also. The conclusion is irresistible: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The first and second commandments cannot be disjoined or dissevered. They are the life of each other in an inseparable union. The Christian religion blossoms out and shows its health and vitality in a fruitage of sympathy and consideration for all mankind. An unsocial Christianity is "stunted and sterile and dead at its root."

The Church, like Christ himself, stands for the charity of the whole human race. It is incapable of circumscription to any particular locality, country, race, or clime. No "holy land" of Judea, no city of Bethlehem, no earthly Jerusalem, no "eternal city" of Rome, no Plymouth Rock, can limit its sphere, dominate its authority, or exhaust its spirit. "The field is the world," said the Lord Jesus. He was a Jew, but never called himself a Jew. His common designation, when he spoke of himself, was "Son of man." Paul was a Jew, but it was his chief glory to be the apostle of the Gentiles and he triumphantly asks as to the heavenly Father, "Is he the God of the Jews only? Is he not of the Gentiles also?" And he triumphantly answers, "Yes, of the Gentiles also." In the ideal of divine love, in the ideal of Christianity both as a religion and a church, there is neither Greek nor Jew, barbarian, Scythian, bond nor free, neither male nor female, but Christ is all, and in all.

As one generation is like another and history repeats itself, the question has often recurred and still recurs, Shall the mercy



and grace of heaven be localized, monopolized, and confined to some particular place or to some particular people; or shall there be an open door, a free salvation, and the voice be lifted up in every land, "Ho, every one that thirsteth, come ye to the waters, yea, come, buy wine and milk without money and without price"? Our Saviour said to his disciples, "Freely ye have received, freely give."

But in the course of time, people and churches bearing the Christian name have forgotten the first principles of the gospel, and lost the large and liberal spirit of Christianity. As Jesus was reviled and brought to his death by a Jewish hierarchy, so his religion has been robbed of life and degraded into superstition and despotism by a Christian hierarchy. He who said, "My kingdom is not of this world," has been betrayed in order to install a Roman empire in the Church. He who said, "Call no man father upon the earth," "There is none good but One, that is God," has been dethroned by the so-called vicars of Christ, claiming the name of "The Holy Father," "His Holiness," asking reverence and worship in the Vatican, despite what Jesus said, that neither in the mountain of Samaria, nor in Jerusalem, shall ye worship the Father, but the true worshipers shall worship the Father in spirit and in truth.

There were Jewish Christians, who, in the face of the Apostle Paul, took sides against him and denounced his liberality to the Gentiles, his opening to them the door of faith and admitting them to the promises. They wanted to make Christianity narrow and exclusive, like the old Judaism. They said that it was necessary for the Gentiles, in order to be saved, to keep the law of Moses and the rites and ceremonies of the Old Testament.


Later, as Christianity advanced among the Greeks and that inquisitive and critical people blended the Greek mysteries and their ancient philosophy with the new religion, they framed

metaphysical creeds, insisted upon their authority, and pronounced anathemas upon all who thought differently.

Further, as the Roman Church grew rich and strong under imperial favor, with the conversion of Constantine that Church became proud and arrogant, ambitious and self-seeking, asserting dominion over other churches, adding new dogmas and superstitions to the faith, and making the pope another Cæsar, with the triple crown of the sword, the purse, and the keys of heaven.

I would not do injustice to Greek and Latin Christianity, or withhold respect and honor from the Greek and Latin fathers who were shining lights in the early centuries. But their great services lead me the more to deplore, that under the shelter of their names the Greek Church and the Roman Church were given over to intolerance and bigotry, to superstition and despotism. In the East and in the West, those churches, instead of flooding their respective regions of the globe with the light of truth, and the knowledge of the Sun of Righteousness, made religion more and more a matter of dogma and ritual, a concern of prelates and popes, a political union of Church and State. They introduced among the people the worship of images and relics. They provoked the rise and spread of Mahomedanism, which devoured the original seats and strongholds of Christianity. The condition of Russia to-day illustrates what I have said as to the degeneracy and autocracy of the Greek Church, and history shows that a somewhat similar condition existed in the countries of southern and western Europe so long as they were vassals of Rome.

The experiment of an imperial and royal Church, with magisterial authority, with high dignitaries, with immense revenues, with splendid temples and grand cathedrals, with gorgeous equipages, have been tried and tested. It has developed ambition, avarice, arrogance, intolerance, among popes and prelates, among emperors and kings, with a few honorable exceptions in those




offices. Instead of carrying the light of truth and the knowledge of salvation around the globe, and sending forth hosts of men like Francis of Assisi to make peace on earth, and good-will among men, they have sent forth armies and made wars of conquest and spoil. And alas, in this twentieth century of Christ, great nations that bear his name are building heavier battleships than ever in a propaganda of trade, in armed rivalry with each other, to make spoil of Africa, India and China, and their multitudinous populations. Instead of the golden rule and the open door and the open hand, in a world-wide communion and fellowship with all mankind, each nation seeks its own, and cares only for its own advantage.

America, it is said, is now the richest country in the world. But that is nothing to our honor, unless we are the most just and the most charitable. The origin of our nation was in the humble beginning made by Captain John Smith at Jamestown in 1607, and at Plymouth by the Pilgrim Fathers in 1620. "The Pilgrim Fathers," says Goldwin Smith, "were the living image of the first two centuries, in a real sense the founders of the new world." They planted the nation, not upon the model of Greece and Rome, but upon the principles of the Christian religion, in the interest of the conscience and reason of mankind, of human liberty, of human brotherhood, and of human well-being. The Puritans, the Huguenots, the Dutch, the Scotch-Irish, the Quakers, who were the principal people among the founders of the different colonies, were followers of the Reformation. There were only a few members of the Roman Church, and they were under Lord Baltimore, the founder of Maryland, a man of liberal mind, the pronounced enemy of intolerance and bigotry. Many had suffered under religious persecution in the countries from which they came. They brought with them the Bible. They knew no higher authority. They made it their rule of faith and of life. It was the living word of their God and Saviour. They read it

in family worship. It furnished a text for every sermon. They differed in their interpretation of many passages, but the appeal was always to the law and the testimony, and with freedom of inquiry, and liberty of conscience, and the right of private judgment, it was universally conceded that every man should be fully persuaded in his own mind. They organized themselves into different and independent societies and the churches managed their own affairs. They remembered the Sabbath day and built their humble meeting-houses for public worship and the ministry of the Word.

From the beginning American Christianity was wholly apart from the Roman obedience. The words of the Lord Jesus, "One is your master, and all ye are brethren," reverberated as loudly upon our shores as when they were first spoken in the land of Israel. Equally obnoxious to our ancestors, to American Christianity from the beginning, was the royal supremacy in the Church of England. Henry VIII was no more worthy of esteem or entitled to obedience than Leo X. Both were usurpers. The apostolical succession of English bishops was equally a figment with the papal supremacy. American Christianity, like primitive Christianity, knew them not. The Anglican Church sent missionaries into the Colonies. They had the support of the royal governors, and they received large glebes of land from the crown, as in the city of New York. But the people generally were in other churches. There was no Anglican or Roman bishop in the land until after the Revolutionary War. In that war the Anglican clergy, with some noble exceptions, were on the British side; many left the country. When we became a nation, there was more liberty of conscience and freedom of worship in America than in any other part of the world. Every church had the right to manage its own affairs, choose its own officers, and keep the unity of the spirit in the bonds of peace. The origin of all the religious denominations in our country was in the coming together



of congregations previously organized, and independent of each other, and establishing those denominations, at first in small ecclesiastical bodies, which have since grown into "general" synods, conferences, assemblies, conventions, as they are variously called. The economy of the American Church has been the same as that of the American commonwealth. As the principle of local self-government in town and city and country organization is carried out here to the greatest possible extent, in opposition to the centralization and consolidation of power is the larger state and national organizations, and we have here such an equality of personal and political rights and responsibilities as never existed before in any country, and growing out of it an ever elastic tendency to equality of conditions, and the advancement of society; so the strength and honor and advancement of the Christian religion among us depends originally and chiefly upon the fidelity of the individual and self-governed churches to the cause of truth and goodness, to the spirit and principles of Christianity, in their respective communities. The people, the Christian men and women, have the primal charge of the moral and religious order of those communities. So it was in the beginning of Christianity in America, as described by one who had made it a profound study. "The voluntary support of schools and churches and benevolent institutions, is one of the most remarkable characteristics of the American people. On the spot where the first trees of the forest were felled, near the log cabins of the pioneers, are to be seen rising together the church and the schoolhouse. So has it been from the beginning," said Daniel Webster, in 1851, and we will join in his prayer, as he added, "God grant that it may thus continue."

"On other shores, above their mouldering towns,
In solemn pomp the tall cathedral frowns;
Simple and frail, our lowly temples throw
Their slender shadows on the paths below.

Scarce steal the winds, that sweep the woodland tracks,
The larch's perfume from the settler's axe,
'Ere, like a vision of the morning air,
His slight-framed steeple marks the house of prayer.
Yet Faith's pure hymn, beneath its shelter rude,
Breathes out as sweetly to the tangled wood,
As where the rays through blazing oriole pour
On marble shaft and tessellated floor."

So it was in Iowa sixty and seventy years ago, whether the worship of God was celebrated in log houses or under the great dome of the sky. Wherever we met it was a sanctuary, a Bethel, and every place was hallowed ground.¹ I came to the territory in



1846



1870

¹ A devout bishop of the Protestant Episcopal Church, after looking reverently at twelve of the English cathedrals, and sharing the stately worship in several of them, upon returning to his diocese, said to his clergy: "I can testify in all sincerity that a plain service in any one of our least elaborate churches or mission chapels touches a tenderer place in my affections, and wakens a warmer sympathy, than the pillars and arches, the marble and the gold, the carvings and memorial tablets of the grandest of them."¹

¹ *Memoir of Frederic Dan Huntington*, p. 381.

1843, under a great charity which was essentially opposed to the sectarian spirit, which aided self-governed and not priest-governed churches, caring not what regulations and arrangements or denominational standards might be adopted by particular congregations. Under that charity I labored in Jackson county until called here in April, 1846, and that charity still contributed for two years to my support as minister of this church and society.

And now threescore years have come and gone! The forty members of the church who welcomed me here, have all gone over to the morning land. And I must soon follow.

“When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise.”

II

THE SPIRIT AND THE LIBERTY OF CHRIST ¹

Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. — 2 COR. 3: 17.

“**I**F a man have not the spirit of Christ, he is none of his;” — thus said the Apostle Paul. This apostle was the first great teacher, after Jesus, of God’s universal love. The apostles who were in Christ before him, to whom Jesus had given commandment to teach the nations and preach the gospel to every creature, had reluctated at the duty. The foremost of them thought it unlawful for a Jew to keep company with one of another nation. He required a peculiar revelation to convince him that he ought to visit a Roman centurion, and though convinced for that occasion, he relapsed into racial pride and exclusiveness.

This question was the turning-point of Paul’s conversion. By birth and education he was narrow-minded and bigoted. He thought the partition wall between Jew and Gentile too sacred to be broken down. The idea of a new departure, that a prophet of Galilee who had been put to a death of shame should change the customs of Moses, was odious and impious. In abhorrence of the idea, inflamed with fury against it, Paul made havoc of the Church, persecuting that way unto the death, binding and delivering into prison both men and women. At the same time, in his cruelty and exceeding madness he was not without compunctions that he might be fighting against God.

At last those compunctions proved too hard for the persecutor.

¹ Delivered at the Fiftieth Anniversary of the General Association of Congregational churches and ministers of Iowa, Des Moines, May 21, 1890.

A change came. It pleased God to give him an enlargement of mind, to reveal his Son in him, and he saw that the Jews' religion was intended to be supplemented with a larger hope, and be supplanted by a universal religion with grace and mercy for all mankind. As the light of truth flashed into his mind he was not disobedient to the heavenly vision. He at once parted with his pride and narrowness and worshiped God in the way which was called heresy, and became a preacher of the faith which he had destroyed.

The life of Jesus and the shame of his cross were now changed in Paul's apprehension into honor. On the cross Jesus had given himself freely a ransom and sacrifice for all, to be testified in due time, and from the cross he had gone to the heavenly places, to the right hand of God. The cross thus became a symbol of the divine love and of the triumph of Jesus, and instead of making it an offense Paul made it his glory. He at once preached in the synagogues of Damascus that Jesus is the Son of God. The phrase "Son of man," which Jesus generally used when speaking of himself, Paul does not use, though he calls him "the man Christ Jesus," "the second man from heaven," and speaks of him as "made in the likeness of men, and found in fashion as a man." He gives no details of the human life of Jesus, nor mentions his mother or his miracles. In Paul's conception the divine elements in Jesus surpassed the human elements. He notices the latter — the humiliation, the cross, the blood, the death, the burial, the resurrection — with bold affirmation and tender pathos, but his mind soars and glows in setting forth the eternal glory of Christ as spanning the ages, far above all principality and power and every name that is named. Yea, he says, though we have known Christ after the flesh, henceforth we know him so no more. To Paul the sense of the Divine, of God in Christ reconciling the world unto himself, transcended the sense of the human and earthly Jesus. Henceforth Christ was the First and

the Last, the Head of creation, and Paul found in him an explanation of the dark things of former times, a revelation of the mystery of Providence. Reviewing the Old Testament history he saw that the promise of Christ was of earlier date than the laws of Moses; that the latter were to be done away, while Christ was of the eternal Spirit; that he was the light of former ages, the true light of every man in his conscience and reason. To Paul Christ had become the living Head of the living Church, ever present in the world until the end, when he shall have delivered up the kingdom to God, even the Father, that God may be all in all. The supreme exaltation and authority of Jesus Christ was Paul's commanding thought. He saw in him the manifestation of God in humanity, the word of God incarnate in human reason and speech. He blended the doctrine of Christ with the doctrine of God. When he said, "Ye are Christ's," he immediately added, "and Christ is God's." He mingled this faith with matters of common life, and said, "The head of every man is Christ, and the head of Christ is God." The love of Christ and "the love of the Spirit," are one and the same. They communicate the divine nature and enable us to live as he lived, who is our life.

The superiority of Christ to Moses and a consideration of the veil that was over the Jewish mind in the reading of the Old Testament, were subjects that Paul discussed with great freedom and force. That veil blinded the unbelieving Jews to the light that Jesus brought into the world. Their minds rested in ceremonies and ordinances which they regarded as the hedge of the law, in the same way that modern denominations regard their peculiarities as fences and bulwarks of the gospel. In their boast that they were Abraham's children and disciples of Moses, they forgot the promise which was before Abraham, and the greater prophet than Moses of whom Moses spoke. It was in their zeal for the old religion and its yoke of ordinances, that they both

killed the Lord Jesus, and were contrary to all men, forbidding the apostle to preach to the Gentiles that they might be saved.

The results of a perversion and over-valuation of the Jews' religion have been paralleled in similar results that have come from a perversion and abuse of Christianity. Jesus uttered many words of heed against making names and forms a substitute for religion. He taught the superiority of moral sentiments, the priority of moral duties, that love and obedience are better than gifts and sacrifices upon the altar. But formalism and dogmatism and ecclesiasticism, which are other names for Pharisaism, have been exalted to factitious importance, and substituted for the truth as it is in Jesus. How often have they eclipsed justice, mercy and faith! What secondary and frivolous matters have displaced the lessons of the Beatitudes, of the Strait Gate and Narrow Way, the Golden Rule, of the Good Samaritan, of the impossibility of serving God and mammon, and of the House built upon the shifting sand or upon the rock! Through gross and carnal interpretations many sayings of Jesus have been made bulwarks of superstition and error. Millions have been led astray by a perversion of what he said of his body and blood and of the rock on which he built his Church. The homage of the mind, the devotion of the heart, and the obedience of the life, have given way to priestly rites and performances. When stress is laid upon outward ceremony, the worship of God in spirit and in truth is discredited. The simple ordinances of baptism and the communion have been made grounds of controversy and division, as though they were the sum and substance of religion.

Following the instructions of Jesus the apostle gave his voice against materializing the gospel. He magnified spiritual religion, and made faith and hope and charity its commanding principles, and charity the greatest. These principles are affairs of the intelligence, of the reason, of the conscience and the heart. Paul

4

said little about forms and ceremonies, but much of these principles and duties, and he declares that without the latter the former are as sounding brass or a tinkling cymbal. As Jesus declared, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," so Paul declared that "if any man have not the spirit of Christ, he is none of his." It was not the outward form or the bodily presence of Jesus that brought salvation, but the grace and truth of which he was full, and the wisdom with which he spake, and his spirit of power, of love, and a sound mind. The same Christ ever liveth; the same Spirit ever proceedeth.

In his earthly form Jesus entered into history, and his appearing in flesh remains the one illustrious fact in human annals. We date our chronology from it and count every recurring year another step in the civilization of mankind. More and more it is apparent in the experience of successive generations and of different countries, that there is a saving health in original and essential Christianity, in its teachings of the universal Father, of human brotherhood, of peace on earth, of good-will among men, and of purity and temperance in the social order. Here is power to ameliorate the world and create in every home and in every community that will adopt these principles, an earthly paradise. The fault is not in religion, if we are underlings, but in ourselves, because we are sensual, having not the Spirit.

The work of man's deliverance cannot be accomplished by forms and ceremonies. Expedients of that kind have proved a snare and a delusion. Nothing but pure religion, welling as a spiritual influence in regenerate hearts, flowing forth in unselfish, upright and charitable lives, can turn the wastes of human nature into fruitful fields, and make deserts blossom as the rose. Now the Lord Jesus is that Spirit, as he said to his own townspeople:

"The Spirit of the Lord is upon me, because he hath anointed

me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”

In the same way Christ still comes in the spirit, in a Real Presence, continuous, abiding, according to his promise, “Lo, I am with you alway.” There are no limits in time or space to his influence. He is exalted on high to accomplish his work, to recover man, to “advance our nature,” and restore harmony and moral order. The coming of Christ and the coming of the Spirit are the same, whether the Lord shall come to be glorified in his saints and to consume the wicked, or the Spirit comes to convince the world of sin, of righteousness, and of judgment. Jesus did not speak of the Spirit as separate from himself, or apart from his work, but as the perpetuation of it. Himself the truth, he called the Holy Spirit the Spirit of truth; as it were, an *alter ego*. His promise recorded by John, to send the Spirit, harmonizes with his words, recorded by Matthew, “Lo, I am with you alway.” His mind passes into the minds of his disciples. Peter, John, and Paul might have said to each other:

“There’s a glory in his bosom that transfigures you and me;”

or the others might have said with Paul, “We have the mind of Christ.” Their nature was transformed. They put off the old, and put on the new man and were delivered from the bondage of corruption into the liberty of the children of God, “to be conformed to the image of his Son.”

This is our hope for the future of Christianity, that in the course of time, in the march of the ages, it will vindicate eternal Providence and justify the ways of God to men in the regeneration of the world.

The coming of the Spirit at Pentecost was a second coming of Christ. It illuminated the apostles, shedding light into their

minds, and empowering them for their work, "He hath shed forth this, which ye now hear and see," said Peter. The light which a few years later shone into Paul's mind was of the same nature. It was a revelation of Christ. His grace and truth continue to be revealed in a similar manner in every outpouring of the Spirit. Our prayer is for substance the same, whether we say, "Come, Holy Spirit; come, shed abroad a Saviour's love;" or "Come, Lord Jesus; come quickly." In every case we comprehend and include all the love and mercy of heaven, when in public worship we sing the Doxology or the Gloria, and when we baptize or give the apostolic benediction, in the name of the Father and of the Son and of the Holy Spirit.

"And where the Spirit of the Lord is, there is Liberty."

As the Spirit is of the essence of Christianity, so liberty is its native air. The two coalesce. Liberty was the gift of the Creator, when he made man in his own image. Liberty is also the gift of Christ in the new creation of man in righteousness. Virtue and piety are inconceivable without liberty. The love of God and the love of one another are acts of spontaneity. Repentance, faith, holiness are unmeaning terms, unless there be first a willing mind. They are matters of intelligence, of choice, not of force. The final cause of reason, of conscience and of free will, is personal responsibility and liberty of action.

*"True liberty always with right reason dwells,
Twinn'd, and from her hath no divided being."*

Religion appeals to the voluntary principle. It says, "Choose whom ye will serve." It asks a reasonable service. The Lord loveth a cheerful giver, and we are to lend and give and do good, not by constraint, nor for filthy lucre, but of a ready mind. It is no part of Christianity to force Christianity. Conviction and persuasion are its sole means of propagation. It has no other ground of support than as a religion of reasonableness and light.

In the crisis of his fate as Jesus stood before the Roman governor, he disclaimed compulsion in his interest and disallowed it to his servants: "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." In the conscious majesty that stirred within, he added, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Let it never be forgotten that the introduction of Christianity and its early triumphs came of persuasion. The first five disciples and the other seven who made up the Twelve, saw that Jesus was full of grace and truth, that never man spake like him, and they gave him their hearts and a willing obedience.

The apostles believed and therefore spake. They went forth in a ministry of reconciliation, and besought men. They said, "Whosoever will, let him take the water of life freely."

All carnal weapons were on the other side and were arrayed against the gospel. Christianity appealed to the better nature of man, to his sense of right, to his love of truth, to his dread of evil. By the beautiful and wonderful works of the Lord Jesus, and by the honest and good lives of his disciples, men were persuaded to be Christians, and in the course of two and three centuries millions acknowledged him as the Son of God and the Saviour of the world.

It was in the fourth century, it was after ten great persecutions, it was when Constantine was converted and became patron of the Church, and had emblazoned the cross alongside the Roman eagles upon the imperial standards, that men began to entertain different conceptions, and to look to the civil arm that had long attempted to crush the new religion, for support in its behalf. To many it seemed a great gain when the emperor drew the sword for the Church, and visited pains and penalties upon recusants.

It was not long before pomp and ceremony and a proud hierarchy displaced the simplicity and humility in which Christianity was born. With the civil arm behind it the Church became a dominating and persecuting power. For more than a thousand years the wars of Europe arose mainly from disputes about religion. The Crusades were wars of the Church. Instead of teaching and preaching and beseeching men night and day with tears, as in apostolic times, the Church made the rack, the dungeon, and other instruments of torture its ministers, and burned heretics as an "Act of Faith."

At last the Reformation broke forth with the dawn of the sixteenth century. It was an insurrection against a long train of outrages upon the human mind. It restored the teachings of Christ and the apostles, and opened the New Testament to the people in their own tongue. It appealed to the reason and conscience and asked men to judge of themselves what is right: Its kindling idea was the Spirit and Liberty of Christ. Popes and emperors banded to quench it, as Herod and Pilate and the rulers of the Jews combined against Christ. Nor were the followers of the Reformation consistent. They failed to grasp the reach of their own principles. When they gained power they too eschewed liberty, wholly or in part, and called upon the civil arm for support. Protestants persecuted. The Church of England proscribed liberty, prescribed uniformity, drove the Pilgrim Fathers into exile and put Bunyan and Baxter in jail.

The followers of the Reformation were slow in working themselves clear. There was no safe place for liberty but the new world, and hardly here. For more than a century Spain and France dominated America. It was not until the seventeenth century that liberty dawned upon the shore-line of North America, and even then some of the refugees from oppression in Europe were intolerant of opinions different from their own; so hard was it to establish the principle that God alone is Lord of the con-

science, that error may be safely tolerated when reason is left free to combat it. Providence, however, had the matter in charge, and cleared obstructions by establishing in this country institutions of government founded upon liberty. Our ancestors gathered up the lessons of history, which the struggles and mistakes and failures of former times had taught them, and they evolved a new political order different from any that had previously existed. In this country Church and State are a new creation, under new conditions. They stand apart, but affiliate under the law of human brotherhood. Civil liberty and religious liberty fraternize. Equal rights and equal laws are another statement of the golden rule. The common law is not far from the kingdom of God. As bishop and king were akin in the days of James I, as emperor and pope were akin in the Holy Roman empire, so now and here democracy and Christianity are akin.

These principles differentiate the American people in their national and religious life from every other people, and place them in the vanguard of Christian socialism and applied Christianity. "The early settlements," says the most learned and philosophical of our historians, speaking of one of the original colonies, "were established in the forms and in the spirit of democracy. The people established their own government; every inhabitant was invested with the elective franchise. There were no vast inequalities of condition. Every man labored, and industry and frugality produced abundance. It was the golden age of New England. The country was enameled with virtues; pure affection blossomed through the villages, like flowers in the fields. It was the age of equality; humanity was the genius of the land; and every family, as the labor of the day began, and as the labor of the day ended, looked upward to the author of all good. For more than a century Connecticut was in the advance of the civilized world in its legislation and in the condition of its

people. The whole earth could not exhibit a community comparable to it for public happiness."

Such was the action and influence of the Christian religion in giving shape and form to the public life of America. Liberty and charity, a warm and glowing humanity, an endearing fraternity, an enlarged public spirit, inspired the people. Their training was in the school of Christ. Here was the germ of the republic, the genesis of the nation. In no other part of the world have the chief institutions of Christ — the preaching of the gospel, and the public worship of God on the Lord's day — been so generally sustained, as here under the voluntary principle, or has the Bible been so widely circulated, or the home had greater sanctity and honor.

A legal establishment of religion was prohibited as alien to the genius of a free people; not that we might have less religion, but more. American Christianity has not followed the Greek Church, or the Latin Church, or the Anglican Church, but is a new creation of the Lord, in harmony with republican simplicity, in a variety of forms and administration, according to the education and preferences of the people. Occasionally, scoffers and revilers rise up, and reactionary movements towards antiquated systems; but the principles of civil and religious liberty still remain the foundation of our greatness, the pillars of our strength.

Here education and religion go hand in hand. The public school is the symbol of American civilization. An ignorant people, unable to read the New Testament or the laws of the land, may have their place under other forms of Christianity. Latin Christianity may survive side by side with the beggars of Rome and the lazzaroni of Naples. The Church of England may survive with a million paupers in its fold, with Ireland by its side, with half the people of England and Wales under the ban of dissent, but American Christianity demands the education of all the people,

the equality of all churches, the employment of every person in honest industry, the establishment of every family in an independent home, and, until this is accomplished, fails to justify itself as an improvement upon former times, an advance in human civilization, a new epiphany of the Son of God, having promises of the life that now is.

It is a paramount conviction that Christianity is both a personal and a social religion. As a personal religion its sphere is in the man, in his reason and conscience, in his thoughts and affections, and in his conduct. As a social religion it is the duty of all Christians to live in love and communion with one another, and to maintain the Church of Christ in the place where they live, in honor, in purity, and in efficient service. Such a Church possesses all ecclesiastical power and may do all that Christ commands. They should welcome information and advice from whatever source, but not allow to others dictation or control. The words of Jesus still echo down the centuries, "One is your Master, and all ye are brethren." The "lord brethren," equally with lord bishops, are under the Lord Christ. We concede no authority to priest or prelate or pope or ecclesiastical corporation over the personal conscience or over the local church. We concede no more force to advice of council than there is force in the reason of it. Our religion binds us in supreme fealty to Christ, and in love one to another. Christ and the Church are one interest. Hence with responsibility in each man for himself, there is also responsibility in each man for the care and honor of religion in the church where he lives. Our fathers matched the discipline of Christ with the doctrine of Christ as her natural sister. They called their sanctuary a meeting-house, and to go to meeting and have a family pew, was a sign of a Christian man. They honored the ministry of the Word and regarded those as in the succession of apostles and prophets who were apt to teach, and full of the spirit of Christ. They founded colleges, especially

that they might have a learned ministry, and they cooperated in the missionary work in our own and in other lands.

As to denominational differences, we treat them with indifference, as outside the teachings of Christ and subject to change. The exhortation to stand fast in the liberty wherewith Christ hath made us free, forbids that we enslave ourselves to any sect or party. If circumcision is nothing, and uncircumcision is nothing, so are all other rites and ceremonies. If we ought not to put on the yoke of the Jews, neither ought we to put on the yoke of any other people, ancient or modern. The followers of a divine Master may say: Who is Paul, or Apollos, or Peter, or Athanasius, or Augustine, or Luther, or Calvin, or Wesley, but ministers by whom ye believed, themselves servants and helpers of your faith, not lords and masters of it. Liberty implies discretion and discrimination, which are acts of the intelligence. It recognizes differences of time and place, of wind and weather in the moral as in the natural sky, and the duty of adjusting ourselves to things as they are. More evils come from denying liberty than from its exercise. It is the condition of improvement and progress, of avoiding others' mistakes and correcting our own. Larger knowledge, a closer watch and lookout, care and caution, are needed by every one, as our Saviour taught his disciples.

Liberty is the inspiring word, the peculiar glory of American Christianity. The founders of the nation were followers of the Reformation and in the front of that movement. They were the Puritans, the Baptists, the Quakers, the Huguenots, the Scotch-Irish — "the dissidence of Dissent, and the protestantism of the Protestant religion," as a great orator called them. "We came into these parts of America to advance the kingdom of our Lord Jesus Christ and to enjoy the liberties of the gospel," said the United Colonies of New England in their confederation of 1643. The Roman Catholics of Maryland abandoned the intolerance that had marked their creed in Europe, and declared

for the liberties of the people. Freedom, an increasing and enlarging freedom, has been the foundation of the advancement and growth of our country. We have made many errors, but under the auspices of freedom they admit of correction. We have corrected many; we shall correct more. No error or wrong is so imbedded or entrenched that it may not be undermined and overturned. "The survival of the fittest" continues. Forms change; churches die; but Christianity lives. Truth, crushed to earth, rises again. The eternal years are hers. With freedom of opinion, with freedom of discussion, with freedom in the pulpit and in the pews, and in the schools and colleges, it is not too much to hope, that with the march of truth in the centuries, the pride of wealth, the lust of gain, the curse of ignorance, degraded and vicious poverty, sectarian rancor, foul superstition, and every other evil and wrong will be done away, and there arise in America a better exemplification of the Christian religion, a host of churches each shining with resplendent light in its immediate community, a nobler and gentler civilization, a nearer dawn of heaven, than has ever before appeared among men.

Let the Roman Church return to its best days, when Paul brought the holy faith to the Eternal City, and Christianity flourished there under Clemens Romanus; let the Anglican Church return to the faith of Wycliff and Tyndale and Ridley and Latimer; and Rome and England join America in shuffling off from religion the superstitions which human folly have incrust upon the Church;—then shall Christianity go forth as brightness, and the salvation thereof as a lamp that burneth, and in new heavens and a new earth the whole Church and all mankind will come in the unity of the faith and of the knowledge of the Son of God, unto the moral perfection of humanity.

In the first year of the nineteenth century a "Plan of Union to endeavor by all proper means, to promote mutual forbearance and a spirit of accommodation between those inhabitants of the

new settlements who hold the Presbyterian and those who hold the Congregational form of Church government," was proposed by the General Assembly of the Presbyterian Church, and was approved by the General Association of Connecticut. Under the plan there was a commixture and softening and blending of different elements in the two parties, and large and flourishing churches were gathered in regions then upon the frontier, as in western New York and Northern Ohio. For a while the Plan of Union gave order, harmony, and strength. But in time what began in the spirit ended in the flesh, and jealousies arose, and acts of excision followed. The Congregational people had acted in good faith, and had relinquished their forms and names at the request of their brethren, and were enrolled in their ranks; but at last they fell under suspicion and were charged with endangering the Presbyterian system, introducing into it a Trojan horse, making the body Presbygational, or a *tertium quid*, as was said by profane wits of the time. The question of slavery, the question of improvements in theology, the question of carrying on missions by voluntary societies or by ecclesiastical boards, were in dispute. Those were evil days. I remember them as confounding in a youthful mind the grace and truth of heaven.

It was in the midst of these agitations that the conviction arose with one and another of the sons of New England who had come into the West, that it were better to leave a system which was working disastrously and return to the simple ways of Congregational order. Prominent among those who shared this conviction was Rev. Asa Turner. He had been sent by the American Home Missionary Society to Quincy, Illinois, in 1830, and had gathered a church at that place under the Presbyterian name. In October, 1833, the church voted unanimously to reorganize after the Congregational way. The previous spring, Edward Beecher, Julian M. Sturtevant, and William Kirby were arraigned before the Presbytery on a charge of heresy. The

points of prosecution were similar to those in the trial of Albert Barnes at Philadelphia and Lyman Beecher at Cincinnati in 1835.

In this connection it is just to add that there were many high-minded Presbyterians who resisted the perversion and abrogation of the Plan of Union. It was men of that class, "men of moderate views and feelings," opposed to party strife and ecclesiastical domination, who at this juncture founded the Union Theological Seminary in the city of New York. And now it is with historic fitness that after more than half a century of distinguished service in raising up scholars and preachers, the Union Theological Seminary remains faithful to the design of its founders, and stands for moderation, for freedom, for the union of Christendom, and for a revision of antiquated beliefs.

Until 1833, Iowa was a savage wilderness, and the central part of it remained so until 1846. Marquette and Joliet discovered the country in 1673, but the aborigines remained in possession and roamed over it at will for one hundred and sixty years afterwards. France claimed it by right of discovery. Spain obtained it by cession from France, until, upon its retrocession, the First Consul of the French Republic sold it to the United States in 1803. Meanwhile, and down to June, 1833, the savages were undisturbed masters of the soil, save as a few traders and half-breeds gained a foothold at two or three points.

In 1840 the settlements in Iowa were confined to a narrow strip of territory lying along the Mississippi river. It had been ceded to the United States by the Sacs and Foxes, partly as an indemnity for the expense to which the war of Black Hawk had put the United States, and partly to secure the Illinois frontier against another Indian invasion. First called "Scott's Purchase," as made in a treaty negotiated by General Winfield Scott, it became widely known as "The Black Hawk Purchase," from the name of the leader in that war. The treaty of cession was signed by Keokuk, Wapello, Poweshiek, and thirty other chiefs, head-

men, and warriors, that had not joined Black Hawk; but they had not restrained him from going to war. Black Hawk had been captured and was in prison at St. Louis. Because the Winnebagoes of Rock river and the Pottawattamies of Lake Michigan in the neighborhood of Chicago, had abetted Black Hawk, they were removed west of the Mississippi; the former to what is now northeastern Iowa, the latter to the southwest portion. The Sacs and Foxes and straggling bands of Iowas held the vast central regions, and the Sioux what is now northwestern Iowa.

Of one of the early settlements (Denmark, Lee county) in the Black Hawk Purchase there is a short and simple record, which the muse of history will give to undying fame:

"The settlement was commenced in June, 1836. The founders were all from New England but one. They had been brought up under the droppings of the sanctuary; many of them were professors of religion. Accordingly in their new homes they erected an altar unto the Lord, and they met together regularly on the Sabbath for worship. Rev. William P. Apthorp (Yale, 1829) preached to them a part of the time during the summer of 1837 and the following winter. In the spring of 1838 that they might better promote their own spiritual welfare and that of their households, they took measures to secure a church organization. Rev. Julius A. Reed of Warsaw, Ill., and Rev. Asa Turner, Jr., of Quincy, Ill., were invited to assist on the occasion. Such as wished to enter into a covenant with one another and with God as a church of Christ, related their Christian experience, the ground of their hope, and their motives in wishing to constitute themselves a branch of Christ's visible Church.

The examination was regarded as satisfactory. Accordingly, May 5, 1838, thirty-two individuals assented to the Articles of Faith and covenanted with each other to serve the Lord. The

day was pleasant and the occasion one of great interest to the little immigrant band. They were the first to unfurl that banner on the west side of the Mississippi which more than two hundred years before their fathers unfurled over the Plymouth Rock — the first beyond the “Father of Waters” to profess those doctrines and embrace that church polity, which had blessed New England from generation to generation. The infant church stood alone on the outposts of civilization, farther west than any other that bore the family name, cherishing the hope that their doctrines and polity might roll west with the wave of emigration. The place of meeting was prepared with great effort by the colonists. Its size was 24 x 20 feet, covered by split boards, furnished with a loose floor and unplastered walls. Rev. Asa Turner, Jr., by invitation of the church, moved into the settlement in July, 1838, and devoted to them one half of his time. In 1840, on the 5th of November, he was installed pastor of the church by the Illinois Association. After the installation, on the following day, May 6, the Iowa Congregational Association was formed.¹

The Association consisted of three churches (Denmark, Danville, Fairfield), three ministers (Asa Turner, Reuben Gaylord, Julius A. Reed), one licentiate (Charles Burnham), and five delegates (Oliver Brooks, Isaac Field, of Denmark, Samuel B. Jaggard, Thomas R. Hurlburt, of Danville, William P. Hitchcock, of Fairfield). The ministers were graduates of Yale College; the licentiate, of Dartmouth College. Our beginnings unite us with those venerable seats of learning, and bind us to perpetuate the union of Education with Religion.

In New England, Associations were composed exclusively of ministers. This was second in the land to be composed also of delegates from churches, the Illinois Association being the first. Members of that Association were present, and aided at the

¹ *Historical Sketch*, by Rev. Asa Turner, 1857.

organization of this body, namely, William Kirby, William Carter, B. F. Morris, ministers, and Brother Nathan Burton.

Of the nine founders of this body three remain to this time. One of them is with us, Deacon Oliver Brooks, of Denmark, and I have the honor to ask him to stand by my side, in confirmation of the history I have given and that you may give him honor and cheer. Mr. Thomas R. Hurlburt, of Danville, a native of Hartford county, Connecticut, is living upon the farm which he has cultivated for fifty years (he still resides there, 1906). Rev. Julius A. Reed, D.D., is detained from our company by sickness. We revere the memory of the departed. We congratulate and honor the survivors, and give thanks to the Head of the Church that he called them to this service, and that they live to see so many fruits of their sacrifices and toils. They began their work in humility and poverty. They worshiped God in the cabins of the pioneers, in barns and log schoolhouses, in blacksmith shops, in groves under the dome of the sky. From those beginnings and from similar efforts of our brethren of other churches, has come this miracle of time—the creation of this advanced commonwealth, rich already in the best institutions of modern civilization, richer still in hope and promise for times afar.

I have thus endeavored to show that in its hidden springs, and in its history, and as having an inheritance in the future, the work of the Congregational churches of Iowa has a vital connection with what is inmost in Christianity, considered as a spiritual religion, under the auspices of that “glorious liberty of the children of God,” with which Christ came to enfranchise mankind.

And now may those who have entered into this inheritance, and those who shall hereafter enter in, carry forward the work with the faith and hope and charity of the beginning, and may future jubilees and centuries see God’s living temple rising higher and higher, and in nobler proportions, over the commonwealth of Iowa.

III

THE UNSEARCHABLE RICHES OF CHRIST ¹

Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ.

— EPH. 3:8.

HUMILITY is an essential element of religion, a fundamental principle of Christianity. The proud man never acknowledges God, or bows at the name of Jesus. But he who reflects upon himself, and realizes that his existence is in a vast and illimitable universe, cannot avoid some feeling of humility. A sense of dependence forbids self-elation. A sense of insignificance among countless myriads of being confounds and overpowers thought. We are appalled; we feel belittled in the awful mystery. When we look into measureless space, when we consider the heavens, we say:

“Lord, what is man that Thou art mindful of him?”

When we consider the Infinite and the Eternal, we call upon ourselves:

“Oh come, let us worship, and bow down;
Let us kneel before the Lord, our Maker.”

Humility was a distinguishing mark of Jesus Christ. No human being was so free from pride and vanity. When he affirmed his mission it was without arrogance or assumption. He relied not upon self-assertion, but upon his character and life. Caution, reserve, a gentle and prudent carriage of himself marked his coming and going. At the beginning of his ministry,

¹ Preached on the preacher's eightieth birthday, Nov. 17, 1901.

in the Sermon on the Mount, he made no mention of himself as Son of God or as Messiah. Men inferred the truth before he avowed it. After speaking of his divine mission and inviting his disciples to come and cooperate in his work, Matthew puts it into his lips to say, "I am meek and lowly in heart." He disdained pomp and show. He sounded no trumpet. He suppressed and concealed his endowments. It was his plan not to be ministered unto, but to minister and give his life a ransom for many. He humbled himself to a menial service. One who was eye-witness of his majesty, when his face shone as the sun, saw him on another occasion in the form of a servant, a towel girded about his loins, washing the disciples' feet and wiping them with the towel wherewith he was girded. The next day Jesus bowed himself in humble obedience unto death, even the death of the cross. From that humiliation came his exaltation, and he rose to the name that is above every name in the history of the world. With him the old proverb rang true, "Before honor is humility."

This virtue which our Lord exemplified in his life, he enjoined in his teaching. He told the disciples to do as he had done, to practise similar self-denial, to take his yoke upon them. He said that whosoever did not bear his own cross could not be his disciple.

No other disciple learned this lesson so thoroughly as Paul. He felt himself chief of sinners, least of saints, least of apostles, and not worthy to be called an apostle. While claiming to be a follower of Christ and to have the mind of Christ, and standing for the rights of an apostle when occasion required, he never thought highly of himself, or preached himself, but served the Lord with humility of mind. As he exhorted others he did nothing through strife or vainglory, but in lowliness of mind esteemed others better than himself. In honor he preferred the elder apostles, James, Peter and John, as pillars of the Church.

If he ever boasted, he at once chided himself that he did it foolishly.

This was the man whom Jesus chose to bear his name to the Gentiles. It was the turning-point of Paul's conversion, whether or no he should renounce his Jewish pride and become a preacher of God's love for all mankind. For he had been a Jewish zealot. He had disdained the thought of mercy and grace for other people. He had abetted the persecution against Stephen. But goaded by conscience, stung with remorse for his part in that bloody spectacle, the truth as it is in Jesus flashed upon his mind and in a moment of spiritual illumination his narrow-mindedness gave way, and he saw that God is without respect of persons, but in every nation he that feareth him and worketh righteousness, is accepted of him. Strong in this conviction he began to preach the faith which once he had destroyed, and for more than thirty years he carried it from land to land and from city to city. The great nations of that period were Greece and Rome, and Paul won many in those lands to Christ. The Greek language became the historical language of the new religion, in which the writings of the evangelists and apostles were recorded, including the words of the Lord Jesus and accounts of his life and works and sufferings and death and resurrection. The Greek Testament of the evangelists and apostles, not the Old Testament of Moses and the prophets, contains the substance and is the standard of Christianity. Though written by others, it is the New Testament of our Lord and Saviour Jesus Christ, as the title page sets forth. It is the fruit and product of his inspiration. Nor let it be overlooked that the history of Paul's conversion and ministry and the epistles that bear his name constitute more than one-third of the book. Some of those epistles antedate the Gospels. As a whole, they give a clearer and fuller account of Christianity than is furnished by any other one writer.

The ministry of Jesus was confined to a few years, perhaps three or four, and to Galilee, Samaria, and Judea. That of Paul extended over more than thirty years and was spread over wide regions, from Damascus in Syria and from Arabia to Italy, and perhaps to Spain; and of his missionary tours in those regions the New Testament contains a clearer and more definite account than of the preaching tours of Jesus in the land of Israel.

It is a popular opinion, but not mine, that Jesus did not speak Greek. However that may have been, there is no original record of his words but in the Greek language, save in a few instances that are expressly noted. The apostle was a Greek scholar; at the same time, when occasion served, he spake in Hebrew. But all his writings are in Greek, the language of the higher education and civilization of the time. It is plain from these facts that Paul was peculiarly qualified for his work. In his own land Jesus had called James and John, Andrew and Peter, fishermen of Galilee, and Matthew the publican, to be his ministers. For his work in other lands he called a man of scholarship and learning. We owe it to Paul, to the grace given him, that Christianity passed over from the limitations of a narrow territory and a peculiar people into the life and thought of Greece and Rome, and became not a Jewish sect or a Jewish religion, but a universal religion.

It is upon the grace thus given him that Paul congratulates himself. He gloried in the largeness of his work. He pursued it with inflexible devotion. He saw riches of love and blessing for mankind beyond computation, comparable to that exhaustless fund of wealth which nature treasures in her secret bosom. By "the unsearchable riches" he does not mean that they are not to be searched into, but that they cannot be searched out to a finish. As there are more and greater treasures in the bowels of the earth, in air and sunlight, in electricity and chemistry, than can be traced, so there are in Christ depths of wisdom and knowledge

immeasurably beyond what we think. Paul approved of investigation, criticism and study. He bids us distinguish things that differ, prove all things, and judge in ourselves what is comely and proper. "He that is spiritual judgeth all things." He followed Jesus who chided those who do not ask of themselves what is right.

The minds of men were deeply stirred by the teaching of Jesus. It was said, "What new teaching!" Some were impressed by one truth, and some by another. He varied his words according to times and circumstances and the character of his hearers. His discourses cover all the great subjects of human life and nearly all the problems of human thought. Some years after he had left the world, many took it in hand to gather up incidents of his life, and put them in writing. Some relied upon their memories of what they had seen and heard. Others trusted to reports and legends which came to them. After many years, it is not known how many, there was a general consensus of opinion that the Gospels according to Matthew, Mark, Luke, and John, are authentic and worthy of confidence. They indicate upon their face that they were written from different standpoints, for different readers, in different parts of the world. In form and structure they show an independent authorship. While they use some common material, they are not uniform in statement or in perfect harmony. The Gospel of Matthew is distinguished as Hebrew; that of Mark as Roman; that of Luke as Greek; that of John as the Gospel of the Spirit, of the heart of Christ; while the others are more full as to his outward life.

The Epistles of Paul show similar variations. They are not all the same. Each has its peculiar matter and style. They are addressed to churches and individuals in different circumstances. Those written in the latter portion of Paul's life show that his mind underwent changes from views expressed in earlier epistles. A growing Christian and pressing toward the mark for the prize

of his high calling, he forgot things behind and drew nearer and nearer to the Eternal.

Thus from the beginning there were diversities of knowledge in the understanding of Christianity and diversities of form in its administration and application. So it has continued to be to this time. And so it will continue to the end. For it is of the nature of Christianity to awaken independent thought, to free the mind from fetters and trammels imposed by others, and develop the life of the spirit in all sorts of persons according to their individual character. The New Testament shows that this was so in the mother church at Jerusalem, in the mother church of the Gentiles at Antioch, in the large and multitudinous church Paul gathered at Corinth, and in the church at Rome. A Christian inspiration became the vital breath of thousands, and, as at Corinth, there were many who had a psalm, a teaching, a tongue, a revelation, and an interpretation of their own. So pervasive was the inspiration, and so large the number of teachers, that Paul speaks of ten thousand instructors in Christ. And he rejoiced if they preached Christ, even though it were of envy and strife. In his magnanimity he made allowance for human infirmity. He knew that the heavenly treasure is in earthen vessels at the best. For himself, no less than for others, he had no confidence in the flesh; while not forgetting, whatever others might boast, that he was of the stock of Israel, a Hebrew of the Hebrews. In his work and in his writings Paul reproduced the spirit of Jesus. The sentiments of the Sermon on the Mount reappear in his epistles, especially in the twelfth chapter of Romans and in the thirteenth of First Corinthians. The "beatitudes" of Jesus have their counterpart in the "charity" of Paul, that suffereth long, and is kind, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. The apostle said, "Let the word of Christ dwell in you richly," but he repeats only once

the words of the Lord Jesus. It was his doctrine that if any man have not the spirit of Christ, he is none of his. That spirit gives utterance to truth in different forms of expression, and in different languages, as times and seasons change and men come and go.

It is in this way that Christianity has gone on from the first century to the twentieth. As in the beginning Peter and Paul and James and John represented different types and forms of religion, so the leaders of every age have set forth fresh and varied statements of Christianity. History shows that there have been a thousand creeds and systems of theology and bodies of divinity, and a thousand experiments in the practice of Christianity. Nor will a student of history think it strange that this state of things continues now. For Christianity is too large and manifold in thought and scope for full comprehension by any single mind, or by any sect, party or church. Bishop Butler, author of the most profound treatise of modern times upon religion, considered "Christianity as a scheme or constitution imperfectly comprehended," in the eighteenth century. And so it remains. Those who claim to know it all, or to be its exclusive depositaries, are like children in childish sport upon the beach, putting the great ocean into little pails, playing that they are lords of the sea.

It is not for me, therefore, to speak other than in a general way of riches that can neither be numbered, nor localized, nor specialized. They surpass thought. They transcend imagination. As he thinks unworthily of the Infinite and the Eternal, who does not believe that God is higher and better than he thinks, so he who measures Christianity and its blessings by his own tape-line shows a narrow and contracted mind. Every student of nature, whatever part of nature he studies, finds unsolved problems before him. The light and heat of the sun are not explained. The lily and the rose rebuke the pride of science. Faith in the

unknown, that there are more things in heaven and earth than have been dreamt of, is the inspiration of study. In like manner the advancement of Christianity depends upon the faith that it contains unsearchable riches of wisdom and knowledge. The fancy that the study of it is exhausted, or the practice of it perfect, by any individual or in any church, is a contradiction to its nature, a libel upon Christianity. To rest in the past, to stand still, to look behind as the goal of progress and not forward to higher things, is to reduce Christianity to a dead letter and lay its glory in the dust.

Paul was a man of faith and hope. He believed in a bright and blessed future. He had hope toward God for what he saw not, that in His kindness toward man the exceeding riches of Christ would appear in after-times. This faith is the motive power of Christianity. It calls the twentieth century as it called Paul in the first century to preach the unsearchable riches to all nations. The teachings and the work of Christ, what he said and what he did, are the treasure-house of those riches. He said, "Heaven and earth shall pass away, but my words shall not pass away." Consequently we believe that those teachings and that work relate to the world of to-day and to-morrow, the same as to the world when Jesus and Paul lived.

A popular Russian author, a man of distinction in his country, whose books have gone into many languages, illustrates in his personal experience the permanence of Jesus' teachings. Count Tolstoi was brought up in piety, but in youth discarded religion and morals, intent upon self-indulgence. He was a soldier in Sebastopol in the Crimean war. For thirty-five years a nihilist, he believed in nothing. His life seemed to him only a fortuitous concatenation of atoms, and he thought to put an end to it. But something he had learnt at his mother's knee restrained him, and at fifty years of age his infidelity gave way and he sought light and truth. Then, staggered by the corruptions he saw in

the Church, in order to learn the real nature of Christianity, he began a study of the Gospels. There he found satisfaction to his inquiring mind and rest to his soul. His character underwent entire transformation. He no longer wrote novels, but made the Gospels his study and the theme of new books. He says that five precepts of Jesus won him from his misery and sin, and made him a new man, namely:

1. Be not angry.
2. Do not commit adultery.
3. Take no oath.
4. Resist not evil.
5. Do not make war.

He makes these the substance of "My Religion," the title of one of his books. Later, he has published "The Gospel in Brief," a book based upon the Lord's Prayer. From the spirit and sentiments of that Prayer he draws out the whole of Christianity. For after long and assiduous study, to his astonishment and joy, he found therein Christ's whole teaching, stated in concise form in the order in which he had arranged the chapters of his book. He says, if one would solve the problem of religion and the nature of Christianity, he should bring himself to understand the teaching of Jesus, not the crude interpretations which have been put upon it; that it were unjust to Jesus to make him responsible for the follies which have been encrusted upon his religion, and he concludes that while things base have been mixed with the sublime things of Christianity, "it is not a superstition, but a pure and complete doctrine of life, the highest light the human mind has reached, and that from it all noble activities in politics, science, poetry, and philosophy instinctively derive themselves."

In the thoughts, feelings, ideals, affections, and aspirations which Christianity inspires, the soul finds riches better than gold, yea, than much fine gold. In the love of God, in the love of our fellowmen, in personal virtue, in a good conscience, in a religious

self-respect and reverence for our moral and spiritual nature, we are brought to a high point in Christianity, "the hill-top of sanctity and goodness." Jesus made personal religion the primary matter with every one. He taught social Christianity; but much more individual Christianity. The latter is the basis and groundwork of the former. In his recorded sayings he uses the term, "my church" only once, while over and over again he speaks of "my disciples." Personal religion, like personal morality, is the first and indispensable condition of Christian socialism. Jesus said, "I sanctify myself." And Paul said, "I keep under my body and bring it into subjection." Nothing was so offensive to Jesus or to Paul as enjoining upon others what one does not himself do. It marks the hypocrite. As Jesus pronounced severe words upon those who imposed on others laws they did not themselves keep, so Paul says to a zealot in the church at Rome, "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and art confident that thou art a guide of the blind, an instructor of the foolish; thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery?" As Jesus put the question to Peter, and I think of him in his temptations as having put the question to himself, "What is a man profited, if he shall gain the whole world, and lose his own soul?" so Paul says, "Take heed to thyself;" "Keep thyself pure;" and he calls upon every man to prove his own work, and then have rejoicing in himself alone, and not in another; and he reminds us that every one shall give account of himself to God.

The special sphere of Christianity is the higher part of man, the mind, the spirit, the soul, as a religion of thought and conviction. Jesus relied upon instruction and persuasion in his work. He opened men's eyes and ears to see and hear for themselves. He preached repentance as a change of mind. He

preached faith, that is, that men should come to him with willing minds, of their own motion, with confidence and devotion. He entirely dissociated himself from the Jewish theocracy, and claimed no worldly power or domination. Upon the greatest public occasion of his life, standing before the Roman governor, interrogated by him when accused of the Jews, he said expressly that his kingdom was not of this world, neither would his servants fight. Pilate was convinced of Jesus' innocence and would have released him, but was intimidated by a maddening crowd. Paul refers to that occasion, and honors Jesus' witness to himself as "a good confession." In the same spirit, setting forth the methods, the ways and means of Christianity, Paul declared that its weapons of warfare are not carnal, but spiritual. His ministry had the same characteristic as the ministry of Jesus. It was a ministry of persuasion, beseeching and praying men to be reconciled to God.

It was the folly of the fourth century that Church leaders reversed the method of Jesus and of Paul, and clothed Christianity with civil power, and armed the Church with the sword. It was well intended. When the peaceful religion that had survived ten persecutions of so many emperors came under the protection and patronage of Constantine, and he sat with fathers of the Church in the Nicene council, it was heralded as a great triumph of the faith, as though Christ had come to reign. But it proved a delusion and a snare, and made Christianity what our Lord said his religion was not, a kingdom of this world. It gradually reduced Christianity to a priestly and hierarchal and dogmatic system. It gave to Cæsar the things that are God's. The religion in which Jesus taught his disciples to look up and say, "Our Father which art in heaven," degenerated into one that called a human being "The Holy Father." A pope took Cæsar's place, and wore imperial robes, and held both purse and sword. Where in the first century martyrs bled rather than

worship Cæsar's image, in a degenerate age the Roman Church bowed the knee to one clad and bedizened in Cæsar's place as Pontifex Maximus.

After more than a thousand years that delusion holds a considerable portion of the world in its snare. The catastrophe has been compared to man's first disobedience, "Paradise Lost." When, however, the general ignorance and shortsightedness of man on other subjects is considered, it need not seem strange that men have been blinded and misled in religion. Until recent times, the size and shape of the earth and its place in the universe were entirely misapprehended. Men correct their errors slowly and stubbornly. Repentance and reformation are our constant imperative. A Christian man and a Christian church should keep abreast with all knowledge and maintain that superiority of soul in the practice of virtue and goodness which shall give unanswerable proof that Christianity is a pure religion, accordant with the moral nature and the reason of man, the divine remedy for sin and misery, the saving health of mankind, rich in blessing for all who will keep its laws. And I bless God that once more, and on this day, I can lift up the preacher's voice and say, "Ho, every one that thirsteth; come ye to the healing waters. It is a faithful saying and worthy of all acceptance that Jesus Christ came into the world to save sinners. Believe on the Lord Jesus Christ, and thou shalt be saved."

In conclusion, the congregation will pardon a personal reference. Fifty-eight years have passed this present month since my ordination, when I seemed to be put in trust with a humble share of responsibility to preach the gospel. I had been trained in a Christian home and church; and the Holy Faith had won my youthful heart. At my ordination it was my felicity not to be hampered by subscription to a creed, or by denominational restriction, but to know no other duty than to teach and preach Jesus Christ. After two years and three months of missionary

labor at Maquoketa, Andrew, Bellevue, and other new settlements in Jackson county, I was invited to the pastoral office in this congregation, and since that time have discharged my ministry among you as of the ability which God giveth, though in weakness and with a sense of insufficiency for these things. To speak of the love of God which passeth knowledge, of the glory of the Son of God, the man Christ Jesus, of the Holy Spirit of truth; to speak of repentance and faith and the holy laws; to preach as Jesus and Paul preached, and bring the disobedient to the wisdom of the just; to instruct the children, to comfort the stricken in heart, to help in every righteous and good cause, and do as the duty of every day required in useful service — this has been the work of my life.

At seventy years of age I offered my resignation as your pastor, knowing that I could not longer trust myself for full performance of duty. You told me, No; that you would call another to do the work, but I should remain among you to the end of my days in comfort and honor. And now gracious Providence has brought me to the end of fourscore years in the pilgrimage of time. In the last ten years I have suffered the heaviest sorrow and trial of my life, but the mercy and loving kindness of the Lord have not forsaken me, for which I record my devout gratitude. I wish also to express my grateful appreciation of your care and regard in innumerable acts of sympathy, love and consideration. I almost feel that I should say with Simeon, "Lord, now lettest Thou thy servant depart in peace; for mine eyes have seen Thy salvation." We leave all in the hands of Infinite Wisdom and bow to His will.

Brethren beloved, my joy and crown, and my dear brother¹ in charge of this pulpit and the pastor's work, and the trustees, and the deacons, and every member of the congregation, I implore

¹ Rev. Robert Luvern Marsh, D.D., Associate Pastor, 1899-1905. He died in Los Angeles, Cal., August 31, 1906.

upon you, and upon my thousand friends in this city, and upon the whole people of Burlington, the blessing which Moses the servant of the Lord gave to the ancient congregation of Israel:

“The Lord bless thee, and keep thee:

The Lord make his face shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace.”

And in the words of Paul: —

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”

IV

THE BIBLE

Search the Scriptures. — JOHN 5: 39.

IN the English language the word Bible has a special and exclusive meaning. It denotes one book, one book only. It came into English from the Latin, and it came into Latin from the Greek language. In Greek the word is applied to the book of Moses the "bible of Moses," as Jesus spoke of it (Mark 12: 26). The "bible of Isaiah" was handed to Jesus in the synagogue at Nazareth (Luke 4: 17). Many things which Jesus did are not written in "this bible," says the Gospel according to John (20: 30). Paul asks Timothy to bring "the bibles" (2 Timothy, 4: 13). In the Greek Old Testament, the "bible" of Moses, the "bible" of Samuel, the "bible" of Nathan, etc., are mentioned, and it is said that of making "many bibles" there is no end.

Although in Latin another word denoted a book (*liber*), from which comes library, yet as there grew up an ecclesiastical Latin, the Greek word "Biblia" was applied to a collection of the Old and New Testament books. They were entitled "Sacra Biblia," which, literally translated, would be "Sacred Books," or "Holy Bibles." This translation might have averted the error, into which children and the unlearned fall, of regarding the Bible as one book, of one date and origin, and all its parts of the same value. This misconception multiplies the difficulties in understanding the Bible, and has led to many superstitions.

To correct these things, to instruct the people that they may read the Bible with discrimination as to its different parts, and distinguish what is obsolete and done away from what is of essen-

tial and eternal significance, is the proper work of preachers and teachers. They should be well informed in Biblical history and criticism; if possible, should know the ancient languages, and be critics, that is, judges, which is the meaning of the word. In the Greek testament our Saviour is called "the Critic," which is translated "the Judge." Behold, the judge standeth before the door (James 5:9). He separates the wheat from the tares, the sheep from the goats, the precious from the vile, the wise from the foolish. He asked his disciples why they did not judge of themselves what is right. He did not approve of many things in the Old Testament, but taught higher sentiments and gave better rules of life. In contrast to what was said by them of old time, he said over and over again, "But I say unto you." He taught a reformation of Judaism. As to scruples about the Sabbath, and his acts of healing on that day, he told the people to judge righteous judgment. In the same spirit Paul chided those who desired to be in bondage to the "weak and beggarly elements" of the Jews' religion. The epistle to the Hebrews shows that Christianity is a better religion.

The Reformation of the sixteenth century came to restore the authority of Christ, which the papal hierarchy had suppressed. The work is still in progress. Gradually the pope has lost control of one country after another, as France now discards it. Italy has despoiled him of his temporal rule, and he bemoans himself as a prisoner where once he wore the triple crown and had supreme power.

The restoration of Christianity as the worship of God in spirit and in truth now goes forward in many lands; not as a thing of ceremony and pomp, of pride and show, but as a religion of the intelligence, of the heart, of the mind, and of the simple and common life, according to the teachings of Jesus. To this end the study of those teachings is found to be of supreme importance and advantage. Never man spake like him. He was full of

grace and truth. No creed is comparable with his words. He is the author and finisher, the perfecter and consummator of our faith, the same yesterday, to-day, and forever, the living Head of his people; as he said, "Because I live, ye shall live also." The Christ of the Gospels does not deny himself. He is always with us the divine Word in the reason and conscience, the Light which lighteth every man that cometh into the world. Hidden in the midst of much that is obsolete in the Old Testament, he is the light of the world in the New Testament, and his life is the light of men. It is unpardonable for any one to assume authority in his place. When any claim to be lords over God's heritage, and assume swelling titles, five simple words of the Supreme Judge, "Ye shall not be so" (Luke 22: 26), arise against them. These words forbid pride and ambition in the ministry. They were our Lord's counsels to the apostles shortly before his death. Years afterward the Apostle Peter reiterated the sentiment in his First Epistle (5: 3).

With the Reformation came the translation of the Bible into the modern languages. The German Bible and the English Bible illumined their respective countries, and displaced the supremacy and the superstitions of Rome. The Bible was called the religion of Protestants, and they made it the rule of their faith and practice. From discordant interpretations of one part and another, sects were multiplied, but more careful and critical study of the whole volume leads to a better understanding of it, and to that unity of spirit in the bond of peace which acknowledges in the Lord Jesus the name that is above every name and the Judge that ends all strife. The Christianity of the Bible is Christ himself as the love of God and as the divine life in the human soul. To him give all the prophets of the Old Testament witness, and the evangelists and apostles of the New Testament, and the Christian world of many centuries, agree that he is the Son of God, and the Saviour of mankind. For there is one

God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. We are complete in him, and in his teachings is found the correction of the superstitions and errors of sects and parties and the reconciliation of men with one another.

The word "Bible" is not in the English Bible. It appears on the title page, not in the book itself. Nor is the word "Christ" in the Old Testament. It belongs to the New. The corresponding Hebrew word "Messiah" is applied in the Old Testament to many persons, to Cyrus the Persian, among others (Is. 45: 1).

"Scripture" or "holy scriptures" is the term applied in the book to its contents. These writings were made in languages now dead. They cover long periods of ancient time, and abound in references to other manners and customs than ours. Not to take these things into account is fatal to an understanding of the Bible. The notion is erroneous that the Bible is intelligible without study. Jesus said, "Search the scriptures," and searching means digging below the surface. In the reaction from popery, some zealots proposed an infallible Bible as a substitute for an infallible pope, and claims were made for its inerrancy in all matters, as in astronomy and geology and chronology. The language of Oriental myth and allegory, of parable and hyperbole, was taken as literal fact. The blind became leaders of the blind, and bigotry and persecution and slavery and polygamy and war found warrant for such things in examples of them recorded in the Old Testament.

A discriminating study of the Bible is imperative. To divide the Word rightly, to make proper selections, is one of the most important duties of every minister. It were well to have a book of selections for common use in churches and Sunday-schools, and in families and private devotion.

The New Testament does away with much of the Old Testament "for the weakness and unprofitableness thereof" (Hebrews

7: 18). To relapse into that weakness and unprofitableness, and make Christianity an Old Testament religion, with altars and priests and pomps and shows as a substitute for spiritual worship, and a Christian life, has been the bane and scandal of Christendom. Pharisaism and hypocrisy are never so unbecoming as when they parade in the name of the meek and lowly Jesus.

The New Testament asserts its supremacy among Bible books on its title page. It is "The New Testament of our Lord and Saviour Jesus Christ." He transcends Moses and Samuel and David and Solomon and all the prophets. The law was given by Moses amidst the thunders and terrors of Sinai; Christianity came in a different way, with messages of grace and truth. The Old Testament has its chief value as preparatory to the New. The Jews' religion has its corrective in Christianity. The four Gospels hold the highest place in the Bible, as containing the words of One who spake as never man spoke, and as recording the life of One who alone of all men did no sin, who went about doing good, who is the faithful witness, the truth incarnate, the Logos, the eternal reason, the supreme judge, distinguishing right from wrong, separating the chaff from the wheat, the refuse from the pure gold, in all human affairs to the end of time. It is because the Bible has this treasure, that it has survived through the centuries, and is now printed in nearly every language spoken among men.

At the same time, as Jesus said that the Sabbath was made for man, and not man for the Sabbath, and as the Jewish Sabbath gave way to another day, because the Son of man is Lord of the Sabbath and of all days, so the Bible was made for man, and not man for the Bible, and the Jewish Old Testament gives way to the Christian New Testament, because the Son of man is Lord of all Bibles and books.

The New Testament speaks for its own supremacy: "God who at sundry times and in divers manners spake in time past unto

the fathers by the prophets, hath in these last days spoken unto us by his Son." Therefore, we ought to give the more earnest heed to the things spoken by the Lord, who is the author of eternal salvation to all them that obey him. We must make him our Lord, if we would find him our Saviour, nor allow any other lords to have dominion over us.

V

THE NEW TESTAMENT AND THE FOUR GOSPELS

Many have taken in hand to set forth in order a declaration of those things which are most surely believed among us. — LUKE 1: 1.

JESUS CHRIST is the most widely-known and honored name among men. History is dated from him, as B. C. or A. D., that is, before or after his birth. His life was unique. The record of it is as authentic as that of Alexander the Great, or Julius Cæsar among the ancients, or that of Napoleon in modern times. Those men exerted a great influence while they lived, but soon waned after their death. The influence of Jesus, on the other hand, accumulated and increased after his death, and has spread over the world. He was a Jew and lived in the land of Israel, but such was the elevation and universality of his character that we think of him apart from those conditions, as in the world of ideas and sentiments, rather than in common flesh and blood. The New Testament bears his name upon the title-page as author of the book. He is so, not in the modern sense of authorship, but as the inspirer, originator, and subject-matter of the book, "the author of our faith, the author of salvation," as he is called in one of the epistles.

The book is the revelation of Jesus Christ, a record of his life, words, works, sufferings, death, resurrection, and heavenly glory. It is the voice of Jesus in a written form. The formation and make-up of the book was gradual. One portion came, and then another; one portion in one place, and one portion in another. There were many who took it in hand to write the life of Jesus, and pains were taken to collect the writings of the apostles. The

collection, arrangement, and sifting of these materials went on in the second and third centuries, until early in the fourth century, the New Testament appeared, substantially as it is to-day, a collectanea of the original records of Christianity. There were discordant opinions. Criticism was rife then as now; sects were numerous. Eusebius, the father of Church history, gives an account of them. He was a critic and did not regard some portions of the New Testament as written by those whose names they bear. The Gospels contain memorabilia, which one another had preserved. They are compilatory, like the books of Moses in the Old Testament. After their original preparation, they were annotated and edited by other hands. They are "according to" Matthew, Mark, Luke, and John. These writers are in the highest sense "evangelists," a Greek word which might be translated, as it once was, gospellers, that is God-spellers, bringing good news from God. Each has a style and peculiarities of his own. They wrote under different circumstances, from different sources of information and for different classes of readers. The Gospels hold the same prominence among the books of the Bible that Christ holds in the Church. One half of their contents consists of his words.

The Gospel according to Matthew stands first. It is the "Mother Gospel," longest of all, fullest of details. It has been called the Hebrew Gospel, as written especially for Hebrew Christians and having many references to the Hebrew scriptures. It is said to have been written in Hebrew originally; but if so, no copy of it in that language remains.

Matthew was a publican, a collector of customs for the Roman government in the province of Galilee at Capernaum, then the chief city of that province, and a center of business and trade. Here Jesus stayed awhile after the people of Nazareth had turned against him. Here he made a number of disciples whom he chose to be apostles. Among them was Matthew, who at once

left his former occupation and joined himself to Jesus. Soon afterwards he made a feast for his old associates, to celebrate, it may be, his change of life. He invited Jesus and gave his friends an opportunity to see the new prophet that had arisen in Israel. He continued with Jesus until his death, and after his resurrection and ascension met with the apostles in consultation. His Gospel has the marks of careful preparation. It is arranged in an orderly manner. His former business had taught him method in keeping accounts. His style is clear and direct, with turns of thought and expression familiar only to a Jewish mind. His business had thrown him among all sorts of people and had made him observing and watchful. The Jews were opposed to paying taxes to Rome and resorted to subterfuges to avoid paying them. Those to whom the collection of taxes was farmed out at a rate per cent were interested to collect them to the full, and naturally acquired shrewdness in detecting fraud and deceit. With such habits acquired in such a business, Matthew was not a man to be imposed upon. Had there been anything questionable in the character of Jesus, Matthew would have detected it. His Gospel has more to say in condemnation of hypocrisy, and is more full of "wo" to hypocrites, than either of the other Gospels.

The Gospel according to Mark differs from the others as the shortest, the most pithy and concise. The style is vigorous and of rapid movement. One word is used, variously translated "forthwith," "immediately," "presently," "straightway," forty-one times, as Julius Cæsar repeats the word "celeriter" in describing the movement of his soldiers. The use of Latin words and Latin forms of expression, indicate that Mark wrote for Roman readers, and his explanation of Jewish customs and of places in Palestine indicates that he wrote for those who were not acquainted with them.

Mark does not himself appear in his Gospel, unless he be the

young man, as is probable, who is mentioned as present, and as fleeing, leaving his clothes behind him, when Judas betrayed Jesus into the hands of his enemies. In the book of Acts, Mark appears under his other name, John. His mother was Mary, sister of Barnabas. She had a home in Jerusalem. They belonged to a circle of well-to-do friends of Jesus. Mark was first associated with Paul and Barnabas in their missionary work, and afterwards with Peter as his attendant and secretary. His name is of high honor as founder of the church in Alexandria in Egypt, one of the most distinguished of the ancient churches. There he suffered martyrdom in the reign of Nero, at a heathen festival, soon after the martyrdom of Peter and Paul at Rome.

Luke was a Gentile, a Greek. He is the only writer of the New Testament who was not a Jew. He was a physician, a man of education, with habits of close observation and a sympathetic and compassionate heart. He was a companion of Paul in many of the apostle's missionary travels. He crossed with him into Europe. He was with him in Jerusalem and at Rome. At the beginning of his Gospel he states his object, and the pains he had taken to gather information for his narrative from those who were eye-witnesses and ministers of Jesus. He writes for Gentile readers. Thus he gives the lineage of Jesus upward, after the manner of the Gentiles, instead of downward, as Matthew does, after the manner of the Jews. It is probable that in his visit at Jerusalem he learned from the mother of Jesus, and from other good women, those incidents connected with his birth, which are not found elsewhere. Luke gives a definite chronology, as the other Gospels do not. He makes the commencement of John the Baptist's ministry in the fifteenth year of the reign of the Emperor Tiberius. He alone records the parable of The Pharisee and the Publican who went up to the temple to pray, of The Good Samaritan, of The Prodigal Son, and of The Rich Man and Lazarus. He alone records the confession of the penitent malefactor, who

was crucified with Jesus, and the promise Jesus gave him. He alone records the prayer of Jesus for his murderers.

Luke's writings are true to his character as a physician. He describes disease and the healing of the sick with more definiteness than the other evangelists. He alone says with professional accuracy that virtue went out of Jesus and healed the sick, and that the blood-like sweat of Jesus in Gethsemane was from the intensity of his agony. He alone mentions Jesus healing the ear of Malchus, which Peter had cut off.

Equally invaluable with the Gospel according to Luke is his history of the Acts of the Apostles. Together they make the best connected history which we have of the origin of the Christian religion and of the Christian Church in the work of Jesus, Peter, and Paul.

The first three Gospels are called "Synoptics," because they synchronize in presenting the ministry of Jesus as first in Galilee and afterwards in Judea, while the fourth Gospel describes an earlier ministry in Judea and Samaria.

The Gospel according to John is unique. It is the work of the youngest of the apostles, who lived the latest, who was the bosom friend of Jesus, closer to his sympathy and confidence than any other disciple. It came from the advanced and ripened mind of its author. It is the fulfilment of the promise which Jesus gave that the Spirit of Truth should bring to remembrance what he had taught. It is the fruit of the recollections and meditations of one who for half a century had revolved over and over in his mind what in his youthful days he had seen and heard of the Word of Life. It is the teaching of Jesus, as it appeared in the retrospect of long years of Christian study and service. The thoughts of Jesus and of John run together and commingle in their words inseparably. The ancients made the eagle the symbol of this Gospel, soaring high in heaven, carrying grace and truth, the divine love, and the life eternal, on and on from generation to

generation over the world. While, as has been said, Matthew's Gospel is Hebrew, Mark's Roman, and Luke's is called Grecian, this Gospel transcends the distinctions of countries and nations and belongs to the sphere of all souls, of all ages. More than the others it is the gospel of the Spiritual, showing more fully the heavenly and divine side of the Son of man, and explaining Christianity as the illumination of the soul with the love of God shed abroad in the heart by the Holy Spirit, and the eternal life dawning here on earth in the knowledge of God and of his Son Jesus Christ our Lord.

After his resurrection Jesus said to Peter, speaking of John, "If I will that he tarry till I come, what is that to thee?" Both rendered great services in planting Christianity. We are built upon their foundations. But at the last, just before Jesus vanishes from mortal vision, he seems to intimate that the work and influence of John would abide the longest. Peter was a man of impulse and heat, of zeal and passion, not always steady and reliable. John had the firmer poise of character and the freedom from self-will that win supreme confidence. Accordingly we recognize in John the best representative of Jesus and in his writings the best representation of Christianity. His gospel is the crown of the others. Luther counted it the best. It contains the inner sayings of Jesus when he unbosomed himself to one closest to him. "The Fourth Gospel is the Heart of Christ," said one of the most scholarly and devout of American preachers, Rev. Edmund H. Sears.

At the same time, while the Gospels are first and foremost, the whole New Testament is the record of Christianity as it was taught by Jesus and the apostles, and as it was "believed on in the world," in the first three centuries. Creeds and ceremonies that have been added since are not in that record. An eminent Roman Catholic writer¹ acknowledges that "certain doctrines,"

¹ Cardinal James Gibbons. *Didon's Life of Christ*. Preface. pp. v, vi.

he calls “the light and life of the Church in subsequent ages” are “inexplicably missing in the sacred narrative;” and he avows it to be “a subject of wonder and perplexity,” as it only is, if we believe that the Lord Jesus is both “the author *nisher* of our faith” (Hebrews 12: 2). The New Testament is a grand corrective of error and superstition. It stands for the simplicity that is in Christ and for his supreme authority in Church, and in the life of mankind.

VI

THE SERMON ON THE MOUNT

Never man spake like this man. — JOHN 7: 46.

THE Sermon on the Mount is the pattern sermon of Christianity. It was our Lord's Inaugural. It is the mind of the Master. It is a Declaration of Faith, a Platform of Principles, superior in clearness of expression, in fulness of matter, in weight of authority, to any creed since composed. It consists of one hundred and twenty-seven verses and requires half an hour for distinct utterance. It is probably a summary rather than the full text of what Jesus said on a special occasion. It appears in the forefront of the New Testament, in the opening of the Gospel according to Matthew. Each verse is a gem of thought, rich and sparkling in expression. Many of the verses were repeated by our Lord on other occasions, as he gave line upon line and precept upon precept. Matthew was a man of method, used to keeping accounts, and he dovetailed all into a comprehensive whole.

It is said that Jesus "opened his mouth," when he taught the people in this sermon. Much more, he opened his heart and mind and his life. What he said to others, "By thy words thou shalt be justified," has transcendent verification in himself, in his own words. They have justified his character. They have been approved in the conscience of mankind for nineteen centuries. New wisdom has been gained in other directions. New sciences have been discovered. But here is still the highest wisdom in the matters of the highest importance. "Never man spake like him," is still the verdict of history.

The sermon opens with the beatitudes, which portray the dispositions and sentiments that make men blessed and happy and assure them an inheritance in the kingdom of heaven. They respect outward things but little. They do not consist in wealth or worldly honor. They are in thoughts of the mind, in feelings of the heart, in humility and meekness, in gentleness and tenderness, in longing of soul for God and the right, in patient sufferance of wrong. Every virtue is here in harmony. Some elements may seem incongruous and opposite; humility of mind and splendor of soul, meekness, mercy, and peace, with persecution, reviling, and all manner of evil. But when the way is hard and things are at the worst, the beatitudes still bid us rejoice and not despair.

In all the beatitudes we may see our Saviour speaking indirectly, as it were, of himself. He personified them all. He possessed them all. Himself was the blessed man he portrayed. He spoke from his own experience. He practised as he preached. He was what he taught others to be. He was pure in heart, and thought no evil. He restrained himself from things from which he would restrain others. He was a peacemaker. He blended earth and heaven, time and eternity, morality and religion. He made duty to God and duty to man essentially one. Persecuted for righteousness' sake, all manner of evil was said against him falsely. Self-denial and the cross are set up in this sermon, as they were afterward in another form upon Calvary. The cross here and the cross there are the same cross of obedience, of service, of sacrifice, which says, "Thy will be done."

The sermon calls those who possess these principles "the light of the world," and bids them let their light shine. It calls them also "the salt of the earth," and bids them not lose their savor. Jesus then shows the superiority of the gospel to Moses' law. If the Old Testament is the foundation of religion, the New Testament is the superstructure built upon it, and when the house is

built, men do not live in the foundations, but in the house above. The gospel is the superior law. The commandments respect not merely the outward life, but the heart, the thoughts and feelings that are the springs of life. Not only murder, but angry and contemptuous feelings are forbidden. Reconciliation and agreement with an adversary are enjoined, and we are to put to an end suits at law, and have no interminable controversies. While enforcing the seventh commandment, Jesus sets aside allowances which Moses had given to human infirmity. He restored the original law of marriage as a life union, and put a guard around every woman against the lust of man. Not only are swearing and revenge and hatred forbidden, but angry passion, angry words also. Simplicity and directness in speech is inculcated. Not only are selfishness, prejudice, and exclusiveness forbidden but we are to exercise the largest charity in imitation of the divine benignity that makes the sun to rise on the evil and on the good, and sends rain on the just and on the unjust. We are to be perfect, after the standard of our Father in heaven. So far the fifth chapter of Matthew.

Warnings against pretension and hypocrisy follow, and cautions against a worldly spirit in praying, in fasting, and in giving alms. In these things we are to act with reference to the eye of God, not that we may appear unto men. And a model of devotion is given in the Lord's Prayer. Instead of laying up perishable things for the body, we should lay up imperishable things for the soul, cultivate a clear vision of duty, and serve God and the right without equivocation or double intention. "Ye cannot serve God and mammon."

In the course of the sermon three things are mentioned as of the first importance in the Christian life:—first, be reconciled to thy brother; first, cast out the beam out of thine own eye; see first the kingdom of God.

Jesus was a teacher of natural religion. He speaks not only

of the sun rising and the falling rain, but sends us to the lilies of the field and to the birds of the air for lessons of trust in Providence. He encourages us to make religion our chief concern, without misgiving as to the temporal things we need. "For your Father knoweth that ye have need of all these things."

In the seventh chapter several detached sentiments are strung together as pearls. We are to be charitable and considerate in our judgment of one another; to be wise and discreet in efforts to do good, as against waste and misapplication; to do as we would be done by; enter in at the strait gate; and beware of false teachers. In its final lesson the sermon teaches that the test of character is not what men profess or say, but what they do, and how they act, and that in the trials and troubles of life the house built upon the rock, representing the wise man of firm religious principles, will survive all contrary winds that may blow and beat against that house, and the raging floods, while the house built upon the sand, representing the foolish man of shifts and chances, inconstant and unstable, will be swept away in the driving storm.

Such was the preaching that awakened the belief that a great prophet had arisen in Israel. Jesus aroused public attention in an extraordinary degree. Great multitudes followed him. People felt the authority of truth in what he said. It came home to their bosoms. For three years he continued to preach in the same way up and down the land of Israel, on the hillsides and by the sea of Galilee, in the valley of Jordan, in Samaria and in the city of Jerusalem. He preached to all classes and conditions, to the rich and to the poor, to the Pharisees and to the publicans. He taught the same truths in simple but striking and profound parables to the end. Then came the tragedy of his death, and men thought that truth was crushed and buried. But Pilate and the priests and the Roman cross had no such power. Crucified and slain, Christ rose again, and in another form resumed his

mission. He sent the Holy Spirit, and gave his disciples divine inspiration and power to carry forward his work. With zeal aflame they went forth to teach and preach as he had commanded them. The New Testament shows in the record of what the three chief apostles, Peter, John, and Paul did, that they preached as Jesus preached. Their epistles correspond with his teachings. The Epistle of James repeats many words of the Sermon on the Mount. The writings of Clement of Rome, of Clement of Alexandria, of Origen, and of Tertullian show that the same preaching was continued through the first three centuries. That was the period when Christianity made its greatest progress, and won the conscience of the best part of mankind. And so it continued until a proud hierarchy dethroned the truth as it is in Jesus, and set up themselves in advantage. Then came Mahomet and the Dark Ages, and Christianity lost more territory than it gained. At last the Reformation recovered the New Testament and the authority of Jesus Christ, and now his name is lifted up in blessing over nearly every land beneath the sun.

In our own country, the Sermon on the Mount, more than any other part of the Gospel, has assured the truth of Christianity to such men as Franklin and Jefferson and Daniel Webster. Over the grave of the latter is this inscription placed there by his direction:

Philosophical argument,
Especially that drawn from the vastness of the universe,
In comparison with the apparent insignificance of this globe,
Has sometimes shaken my reason for the faith which is in me,
But my heart has always assured and reassured me
That the Gospel of Jesus Christ must be a Divine Reality.
The Sermon on the Mount cannot be a merely human production.
This belief enters into the very depth of my conscience.
The whole history of man proves it.

DANIEL WEBSTER.

VII

THE LORD'S PRAYER

After this manner therefore pray ye: Our Father which art in heaven,
Hallowed be thy name. — MATTHEW 6 : 9.

PRAYER is the language of dependence and want, and of some measure of confidence and faith. It is the breath of the soul, the panting of the heart, the uplift of the mind. Prayer belongs to man's religious nature, as air belongs to the lungs, food to the mouth, or light to the eyes. The feeling is universal. All over the world men pray in some form or other.

Jesus was a man of prayer. It was his habit from the beginning of his budding manhood, when he said that he must be in his Father's house, which was a house of prayer, down to the final hour, when he said, "Father, into thy hands I commend my spirit."

Nearly one seventh part of the Sermon on the Mount pertains to prayer. Jesus reprov'd pomp and parade and pretense in the service. He enjoined humility, simplicity, and sincerity. The thought of gaining repute by acts of devotion vitiates piety. There must be the single eye to God.

Jesus also cautioned us against the use of vain repetitions, after the manner of heathen devotees; "for your Father knoweth what things ye have need of before ye ask Him." To guide our minds and help us in the service, and at the request of his disciples, he taught a manner of prayer in words more lofty and sublime, more comprehensive in meaning, and more appropriate to every human being than were ever heard before. The Lord's Prayer is a miracle of language; a marvel of simplicity and of great

thoughts, a compendium of Christianity, a perfect expression of what is most essential in the life of a Christian man, an epitome of the highest sentiments and of the most important principles and objects of religion.

The disciples were deeply impressed with the devotional spirit of Jesus. One evangelist records his retiring into a mountain apart to pray, and was there alone; another mentions that before choosing the twelve apostles he continued all night in prayer to God. On one occasion his three bosom disciples saw him in transports of devotion, his countenance altered, and his face shining as the sun.

It is characteristic of the prayers of Jesus that they always address the Almighty by the name of "Father:" "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent [that is, the wise in their own eyes], and hast revealed them unto babes [that is, to simple-hearted and guileless people]: even so, Father: for so it seemed good in thy sight." In the prayer of Jesus for himself and his disciples (John 17), he addresses "the Father," "the Holy Father," "the Righteous Father." In the agony of Gethsemane his prayer was, "O my Father, if it be possible, let this cup pass from me." John does not record that agony, but he speaks of the anxiety and distress of Jesus a few days earlier, when his prayers were substantially the same: "Father, save me from this hour;" "Father, glorify thy name." Of the seven words of Jesus from the cross, two have the same form of address. He prayed for his murderers, "Father, forgive them." With his latest breath he breathed the prayer, "Father, into thy hands I commend my spirit."

The power and greatness of God are honored in the Old Testament. "I am the Almighty God," was the divine revelation to Abraham. "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty," was the word of the Lord

to Moses. "Who is the King of glory?" asks the royal psalmist, and the answer is,

"The Lord, strong and mighty.
The Lord, mighty in battle,
He is the King of glory."

But this representation does not appear in any word of Jesus. It is his supreme teaching that God is our Father. He used the name more than fifty times, as recorded in the Gospels, when speaking of God; for example, "I seek not my own will, but the will of the Father who sent me;" "The word which ye hear is not mine, but the Father's;" "All men should honor the Son, even as they honor the Father." And when he commanded his disciples to go forth and teach the nations, he told them to baptize "in the name of the Father, and of the Son, and of the Holy Spirit."

Of the twenty-seven times in which God is mentioned in the Sermon on the Mount, in seventeen of them it is as "Father." "What gives that sermon its everlasting value," says a truly inspired preacher, Phillips Brooks, "is the passing out of kingdom into the fatherhood, which lies enfolded at the heart of it. This is the key to unlock the mystery of that sermon."

The epistles of Paul glow with this representation. In every one, God is spoken of as "Our Father." They usually begin with the salutation of "grace, mercy, and peace from God our Father." "To us," says Paul, "there is one God, the Father." "God hath sent forth the spirit of his Son into our hearts, crying, Abba, Father."

The epistles of Peter speak of "God the Father," of "the God and Father of our Lord Jesus Christ," of Christians as those who "call on the Father, and they say that Jesus "received from God the Father honor and glory."

The epistles of John speak of Jesus Christ as "that eternal life,

which was with the Father." They say, "Truly, our fellowship is with the Father," and "We have an advocate with the Father," and they bid us, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." They say "that the Father sent the Son to be the Saviour of the world," and call him "anti-christ that denieth the Father and the Son," while "he that abideth in the teaching of Christ, hath both the Father and the Son."

And so it came to pass from the teaching of Jesus and of the apostles, that faith in God the Father was put first in the profession of Christianity, and that for centuries childhood and manhood and trembling age have joined in the same confession, "I believe in God the Father Almighty." The confession and the prayer are in perfect correspondence and make a perfect chime.

The Lord's Prayer stands midway at the heart of the Sermon on the Mount, from the fifty-fifth to the fifty-ninth of the one hundred and seven verses. It appears in Luke 11:2-4, with slight variations.

The first words, "Our Father," unite the feeling of brotherhood and the feeling of sonship, and we acknowledge that others have an equal share with us in God, in the family of our heavenly parent. He is in heaven and we hallow his Name in praise, saying, "Holy! holy! holy!" and praying that reverence and worship may be rendered unto Him by all creatures.

In the petition, "Thy kingdom come," we ask that the righteousness, peace, and joy, of which that kingdom consists, may be established in our hearts and lives, and in all the world.

In "Thy will be done on earth," we profess submission to the divine will, and to the laws which are the expression of that will, and pray that all things may be done according to that will, "as it is in heaven;" — these last words incidentally assuring us of another world, where the will of God is done. These words belong equally to the first and to the second petition, and confirm

the faith that there is a world, where God's name is hallowed and His kingdom is an everlasting kingdom, and His will is done.

The prayer, "Give us this day our daily bread," acknowledges our dependence upon the divine care and bounty, and asks not for an over-abundance, but for a competent portion of the things of this life to maintain us in comfort and self-support. Any inordinate desire for earthly things violates this petition. Moderation in all earthly desires is a constituent of Christianity and essential to the Christian life.

The prayer, "Forgive us our trespasses, as we forgive them that trespass against us" (the preferable form of the petition in Tyndale's translation of the New Testament, 1525) includes a confession of our sins, and a prayer for forgiveness, with an acknowledgment of our forgiving those who have injured us, and asking for mercy as we ourselves exercise it. The unforgiving shut the door of mercy upon themselves. They are unforgiven.

The prayer, "Lead us not into temptation," recognizes God's universal domain, that he rules over all worlds, and we ask that nothing may be suffered to befall us which shall be too great for our virtue, but that we may govern ourselves, our tempers and appetites and desires, so that we shall not be tempted above what we are able to bear, and with every temptation may find a way to escape. The prayer, "But deliver us from evil," while including temporal ills, has much more respect to moral evil, the sins which waste and ruin the soul, and we pray for grace and strength to save us from them, and keep us in the way of life.

Having begun the prayer, looking up to our Father in heaven, hallowing his name, asking that his kingdom come and his will be done, on earth, we then come down to ourselves, asking forgiveness, daily bread, and deliverance from temptation and evil; in the doxology we return where we began: "For thine is the kingdom, and the power, and the glory, forever." This doxology is not in the oldest manuscripts of the New Testament that are

now preserved, but may have been added later. It is fully inspired by the spirit of Jesus, and no words could be more worthy and proper. Our heavenly Father's perfections and resources give us encouragement to pray, and we give to him all honor and majesty, all reverence and praise, world without end. Amen.

VIII

THE GOLDEN RULE

All things whatsoever ye would that men should do to you, do ye even so to them. — MATT. 7: 12.

“**T**O provide for the common defense, and promote the general welfare,” are among the prime objects of our national government, as stated in the Constitution of the United States. President Washington said that the primary interests of our country are different from those of Europe, where royal families and the nobility are the primary interest of their governments. President Lincoln said that the American government is a government of the people, for the people, and by the people.

Every one who holds a public office in this country is bound by his oath or affirmation to support these principles and objects, as stated in the Constitution. A narrow-minded, selfish, and greedy man is unfit for a public office. “The common defense” means the protection of all. “The general welfare” means the good of all. “To establish justice” is also an object of the Constitution, and justice is impartial, without respect of persons. It concerns all and would give to every one his due.

The human race exists in mutual relation and in mutual dependence. Without care for one another, without the relation of parents and children, we were all extinct; nor can human society exist without neighbors and fellows. All are debtors one to another. Every one, whether man, woman, or child, old or young, rich or poor, is in these relations. No man liveth to himself. For the most part our clothing and shelter come from other hands than our own. Fields that others cultivate, mills that

others operate, give us our daily bread. Ships and trains traverse sea and land to bring plenty to every door. The coffee plantations of Arabia, Java, or Brazil, the tea gardens of China, Japan, or Ceylon, fill our cups at the morning and evening meal.

A farm is the most independent place in the world. But what is a farm without roads and markets and an opportunity for exchanging its products for other things? For any measure of human happiness there must be the cooperation of many. Two are better than one. Intercourse and exchange, giving and receiving, buying and selling are common to all. Every one's business and work is with others and for others. No one is outside the circle of mutual dependence, man upon man.

The question then arises as to the rules of human intercourse, of business and trade. Is one and the same rule for all, or has one man more rights and privileges than another, because of birth, or strength, or being of a particular class, or of a particular country? Has a conqueror the right to reduce captives to slavery? Is human society to be divided into castes and classes, into royal families, nobles, barons, and plain people? Does man's strength give him warrant to oppress women and children?

These questions ever recur. They have always been under discussion. They agitated Greece and Rome in their palmy days. They were discussed in the groves of the Academy, in the market-place, in the forum, and in the senate. They disturb England and France and Germany to-day, as they do the United States. They agitate labor, perplex capital, embarrass commerce.

To give and take is the constant alternative of life. One can hardly live a day without doing something for others, or having something done for him by others. The question repeats itself, What shall we do for others and what shall others do for us? Dismiss one person, another takes his place; supply one want, others arise. Down to old age and the final hour we want

something from others, a helping hand, and some one in the last offices.

The conditions of life were the same in the time of Christ as they are with us to-day, and he devoted himself to their consideration. His greatest discourse teems with the subject. While he teaches that our first and supreme duty is to God, he enlarges more fully upon our duty to our brother man. It is the surpassing distinction of Christianity that it unites duty to man with duty to God, morality and religion, earth and heaven, man and God. To disjoin them is an utter perversion of the truth as it is in Jesus. He passes from one to the other in instant thought. He assures us that God will deal with us as we deal with others, that he who is merciful shall obtain mercy of the Lord, that the peace-makers, who heal the variances and harmonize the discords of human society, shall be called the children of God. He bids us first be reconciled to our brother, and then come to the worship of God. He exhorts us to let our light so shine before men that they may see our good works and glorify our Father who is in heaven. He said, Love your enemies, do good to them that hate you, that ye may be the children of Him who maketh his sun to rise on the evil and on the good. He enjoins us to lay up for ourselves treasures in heaven by kindness to men on earth, and do good and lend, hoping for nothing again.

Our Saviour summed up all these considerations in the Golden Rule: Therefore all things whatsoever ye would that men should do to you, do ye even so to them. This is the law and the prophets. It is what Moses and Isaiah taught, and philosophers and sages of other lands taught something akin to it, Socrates and Aristotle in Greece, Buddha in India, Confucius in China. It is the testimony of universal religion, so far as universal religion has any measure of sanctity and truth, or is a witness of the conscience which God gives to every man.

Another statement of the Golden Rule is, "Thou shalt love

thy neighbor as thyself." This principle of affection and regard for others is imbedded in society, as the principle of self-love is implanted in every bosom. The principles are not inharmonious, but the balance and equipoise of each other. When one looks at himself, he sees that he owes to himself self-preservation and personal care. And when he looks at society, and at himself in society, and he cannot find himself out of society, he as clearly sees that he owes a duty to society, to preserve it and care for it. In each case wisdom and discretion are needed to save us from pride and overweening attachment to our interest on one side, and from injudicious meddling and making ourselves busybodies in other men's affairs on the other side. The prudence and practical sense that are required in our individual affairs are equally required in all social affairs, in the care of home and school and church and state. Charity should not encourage idleness, improvidence, or pauperism, but foster industry and thrift. Frugality is the mother of plenty. Waste is the mother of want. After a great act of charity, Jesus said, "Gather up the fragments, that nothing be lost."

There is nothing in the world more worthy of endeavor than to promote the "common good" and provide for the "general welfare" of our countrymen, and of all mankind. The various relations and occupations of life, the business of the world, the farms and the factories, the shops and the stores, our commerce and trade with all lands, exist by divine appointment, and are the school in which the Creator has placed us to exercise and discipline our powers, so that by being faithful in the few and little things of earth we may be prepared for an advance to higher things in heaven. This was the plain and explicit teaching of Jesus; and the teaching of Paul accords therewith in his assurance of eternal life to patient continuance in doing good.

It is the surpassing glory of Christianity that it makes reciprocity the Golden Rule of human society. The American people

incorporated this principle into their government. The convention of 1787, over which Washington presided, put it into the Constitution, and the people ratified and adopted that Constitution. It is the supreme law of the land. It is its object to do away with variance and strife, alienation and discord, inequality and injustice, among the people of the United States, and promote a more perfect union. It makes the Golden Rule the law for every man, and gives power to Congress, the President, and the Supreme Court, to maintain it. The Constitution is an advance upon all former governments in ancient or modern times, and puts the United States at the head of the Christian civilization of the world. There were only thirteen original states. Since that time thirty-seven additional states have applied for an equal place in the union and have been admitted into it, and there are more to follow. The faithful application of the Golden Rule to all business in every department of commerce and trade, of production and consumption, of transportation and insurance, is the condition of the general welfare and of the advancement of the American people. And the extension of this principle to our foreign commerce and trade and the adoption of it by other nations, making a United States of the world, leveling all bars and barriers and uniting the whole human family in interest and affection under the Golden Rule, would bring in the Golden Age, the parliament of man, the federation of the world.

The words of Jesus are comprehensive of all this. It is no iridescent dream, but accords with the promise of a good time in the future development of mankind. Let us hasten it for ourselves and for others, so far as we can. When men everywhere put themselves in one another's place and do as they would be done by, pride and selfishness, envy and jealousy, will be gone, righteousness and peace will kiss each other, and "Justice from her heavenly bower look down on mortal men." To this end let us make the prayer of a good man our own:

“O Almighty God, our heavenly Father, inspire us with this divine principle; kill in us the seeds of envy and ill-will; and help us, by cultivating within ourselves the love of our neighbors, to improve in the love of thee. Thou hast placed us in various kindreds, friendships, and relations as the school of discipline for our affections; help us, by the due exercise of them, to improve to perfection; till all partial affection be lost in that entire universal one, and thou, O God, shalt be all in all. Amen.”

IX

SELF-DENIAL

He said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. — LUKE 9: 23.

MAN is a being of many parts. He consists of matter and mind. The matter of which his body consists is made up of a thousand volatile substances in a continual state of flux, passing through various periods and conditions from a weight of eight or ten pounds at birth to one hundred and fifty or two hundred pounds at mature years, and building up thousands and thousands of pounds of solid matter in the course of sixty or seventy summers and winters into human flesh and blood. All parts and members of the body are important and valuable, but are not of equal importance or value. Every pound of flesh and every drop of blood in its time and place may be of use, but the loss of many pounds of the one or of many drops of the other in no way impairs the health of the body. Some parts of the body are essential and indispensable to life. No man can live without a stomach, but one may lose the hair of his head, or a finger from his hand, or an arm or a leg, and still retain the life of a human being.

It was in accordance with these facts that the Lord Jesus said that it were profitable for a man to lose one of his members, even a right eye or a right hand, rather than his whole body should perish. He said this in the way of illustration, not so much with reference to those particular members of the body as with reference to the desires and passions of which the eye and the hand are the executive power. To curb and restrain the passions and

desires and hold them in check and under government, is a large part of the discipline of life. The superior part of man should dominate the inferior part. The mind should govern the body. The reason should control the senses, the appetites, the feelings. The spirit should rule the flesh. For the development of man's higher self, for growth of soul, for enlargement of mind, the lower self, the lust of the flesh, the lust of the eye, and the pride of life must be denied.

Man's earliest consciousness is of his inferior nature. The child first knows his hand, his feet, his face; as Tennyson sings:

"The baby new to earth and sky,
What time his tender palm is prest
Against the circle of the breast,
Has never thought that 'this is I.'

"But as he grows he gathers much,
And learns the use of 'I' and 'me,'
And finds 'I am not what I see,
And other than the things I touch.' "

Gradually, with personal consciousness, memory and will appear; ideas of right and wrong, of responsibility and duty arise; we look up and see the stars and the conviction seizes us that earth and time are not all, that we belong to a world of moral order, and ought to live as reasonable beings and keep the commandments. As the higher nature asserts itself we see that we should not live after the flesh, but should obey the laws of the mind, and life after the spirit. Every child at from four or five to ten or twelve years of age learns the necessity of controlling his body, his passions, his temper, and his tongue, and the use of his hands and eyes. Self-denial with reference to the lower nature is the inviolable law of every home and of every school. Education and family-life are impossible without it. The common expression is a very significant one, that the child must

“mind,” or “be made to mind.” Otherwise, if his animal passions be allowed the mastery, his ruin is already begun.


The foundations of character are laid in childhood and early youth. By denying themselves selfish indulgences, by control of their appetites, by deference to others and especially to parental authority, by a love of study, a desire for knowledge, more than for any sensual gratification, the young prepare themselves for the difficulties and hardships and trials of after life. The spirit of self-denial, giving up lower for higher things, preferring the true, the beautiful, and the good above ease or pleasure or earthly gain, is the spirit of Christianity. Virtue and religion belong properly to man’s higher nature. They are the secret of advancement in being. The life of the spirit is the inspiring and ennobling power that brings the inferior part of our nature under government, makes the body the servant and helper of the soul, and crowns man with dignity and honor.

The principle is radical and thorough-going. It belongs to the whole conduct of life. It is to give up always and everywhere lower interests, pursuits, and pleasures, for those of a higher character. It is the condition of honor and success, whether you are a woman, and have the care of home and the children, or of the school; or whether you are a man, and cultivate a farm, or carry on a trade, or keep a store, or operate a railroad or a mill, or follow a profession. Sir Isaac Newton accomplished his discoveries in the movement of the heavens, as he said, “by always intending his mind” upon them, renouncing innocent diversion, jealous of the time demanded for sleep and food. The founder of the splendor and glory of Athens denied himself every private aim, lived abstemiously, was never a diner-out, declined attendance at banquets and ovations, and gave his “majestical intelligence” to make his native city the home of art and literature, of architecture and sculpture in their highest perfection. Of similar character in modern times was Michael Angelo. His self-renun-

ciation, his disdain of fees, his contempt of every sordid consideration, his devotion to art for art's sake, were the ways and means by which he enthroned in his immortal productions the highest ideals of grace and strength and beauty known among men. It is a fine story in American literature, that when "The Vision of Sir Launfal" came to James Russell Lowell, the poet for forty-eight hours hardly took time for food or sleep until he had put the "Vision" in flowing verse.

The same spirit makes the patriot and the hero. The American people honor George Washington because of his purely disinterested character, because he was superior to every consideration of selfish advantage, because he declined salary or reward for his military services, because he shared with his soldiers the hardships and sacrifices of a long and very weary war without murmur or complaint. Lincoln is revered because of the martyr spirit that distinguished his whole career, because from the beginning of his high office he counted not his life dear unto himself.

The law of self-renunciation, of self-sacrifice, of self-denial, is one and the same for all persons. It is to put away vanity and folly and self-indulgence, and put on wisdom and virtue. If you would accomplish something worthy in your lifetime, and have proper self-respect and the respect of others, and rise in the world, practise the severe and restrictive virtues, shun ease and personal gratification, dainties and confections, superfluities and luxuries, and, denying worldly lusts, live soberly, righteously, and godly in this present world. Our temporal and our eternal welfare depend upon the same conditions. We must emerge from the low, the trivial, and the base, and rise to a purer air and a clearer sky. We rise by the things that we put away, by trampling down every ignoble thought and every temptation, and by putting on the new man in Christ Jesus. To keep in the drill and practice of self-denial is the law of Christianity. Jesus said that we must take up our cross "daily." Self-renunciation is always



incumbent. The claims of our Creator and of our fellowmen outweigh any demands of our own. Pure religion is to consider others, to remember them that suffer adversity, to love ourselves least, in honor preferring one another. Genuine Christianity is not a spasmodic excitement of feeling, transient and evanescent, but a moral discipline, making men masters of themselves and every human duty a divine service. It advances our nature into the image of him who pleased not himself, who made the sacrifice of the cross for the advantage of all mankind. The work of conforming our lives to his example, of being in the world as he was in the world, is one of growth and progress, from grace to grace, step by step, until we come in the knowledge of the Son of God unto a perfect man.

The sin and misery of mankind come of their self-will, of ungoverned passions, of unruly desires, of the evil eye, and the itching palm. These enemies of the soul are deeply seated in man's wayward nature. They are entrenched in the customs and fashions of society. They are artfully concealed in a thousand fascinations. Therefore our religion calls us to take heed and beware always, lest at any time we be overcome. Some Christians make it a point to practise fasts and abstinences at a certain period of the year, when they eschew animal food, prohibit themselves the dance, the card-table, and the playhouse, go daily to church, and give alms. Jesus, however, appointed no temporary and limited, but a perpetual fasting from sensuality; uniform temperance and habitual charity. "Take heed," he said, "lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life."

Finally, Jesus also taught us to follow his own example in renouncing all the honor and wealth and glory of the world. The temptation was presented to him, nor is it unreasonable to think that he presented to his own mind the same question which he propounded to his disciples, "For what is a man profited, if he

shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" Learn, then, O pilgrim in this warfare of time, to take up thy cross daily, on willing shoulders, and follow in his footsteps, who for the joy set before him endured the cross and is now set down at the right hand of God. And you, too, shall find that:

"The path of duty is the way to glory,
And he that walks it only thirsting
For the right, and learns to deaden
Love of self, before his journey closes,
Shall find the stubborn thistle bursting
Into glossy purples, which outredden
All voluptuous garden roses;
The path of duty is the way to glory
He that ever following her commands,
On with toil of heart and knees and hands,
Through the long gorge to the far light has won
His path upward, and prevailed,
Shall find the toppling crags of Duty scaled
Are close upon the shining table-lands
To which our God himself is sun."

X

THE TEMPLE OF HIS BODY

He spake of the temple of his body. — JOHN 2: 21.

MAN'S opinion of himself determines his character and his life. No one is different from his own ideal, or superior to his thought of himself. Noble thoughts make a noble life, and he who thinks meanly of himself cannot be otherwise than a mean man. He who thinks of himself only as an animal cannot think of anything more. A consciousness of our higher nature and a respect and self-reverence, are the conditions of honor and true life.

This sentiment came to Jesus in his childhood. He had this nature from his mother's bosom. In her arms, at his mother's breast, he learned his kinship with the skies, that he came from God, that he was a child of the heavenly Father. He grew in this sentiment as he grew in years, and increased in this wisdom. At twelve years of age, in the temple at Jerusalem, he felt that he was in his Father's house, and that he must be about his Father's business. As he entered upon public life to be a teacher in Israel, a prophet of the Most High, he held fast this conviction, in the face of strong temptation to doubt and discredit it. "If thou be the son of God," it was said to him again and again, "do some bold and daring thing to show thy superiority." Jesus vanquished all foul assaults by his simple faith; and angels came and ministered to him, and sang him "victor over the tempter proud." Triumphant in spirit, Jesus went forth to his work. He went to Jerusalem and into the temple. It is among the earliest recorded

words of his ministry that he spoke in that place of "the temple of his body."

A temple of justice stands for the authority of justice; a temple of religion for the authority of religion. Both testify to a moral order and government of the world. These ideas exist intuitively in every sound mind, by the constitution of nature.

A temple of religion is an acknowledgment of the Creator and of the duty of man to worship his Maker. Appropriate and beautiful structures for this purpose are the most honorable buildings that man can erect. The character of a people appears in their temples of justice and in their temples of religion. Where they are beautiful for situation, the walls crowned with strength, and the proportions stately and grand, dignity and renown are given to the highest sentiments of the human mind. The beauty and faultless proportions of the ancient Greek temples indicated the high civilization of that people. The noblest edifice in Athens, the Parthenon, stood for the tutelar divinity of the city, for purity and chastity, which a fine conceit embodied in Minerva. Athens and Greece, like Jerusalem and the land of Israel, represent the highest summit of wisdom and knowledge in the ancient world.

The temple of Jerusalem was the chief representative of the Jews' religion. It perpetuated the memory and fame of Abraham, the father of the faithful, of Moses, the lawgiver of Israel, and of David and his son Solomon. There the daily sacrifice was offered, in attestation that the people of Israel were a holy people, in covenant with God, their lives sacred to the divine service. There the Psalms were sung and the worship of God celebrated with lofty choirs and high-sounding cymbals and organs. It was the center of the national life. Upon the return from the captivity in Babylon the first thing to be done was the rebuilding of the temple in order to secure the continuance of the nation's life. Later, there was another rebuilding to which the infant Jesus was brought, and presented to the Lord. It

was here, where he entered upon his public career, that he lifted up his voice for the sanctity of the place, and drove out the traders and money-changers, bidding them, "Make not my Father's house a house of merchandise." Trade is good and money is good, but let them keep their place and not crowd upon ground sacred to higher uses. This action of Jesus and his earnest words deeply impressed the disciples, and they long remembered his zeal for the honor of God's house. But the traders and money-changers were mad and resentful. They broke out in threats, that they would destroy him. He calmly replied, "Destroy the temple, and in three days I will raise it up." Misapplying and distorting his words, they answered, "Forty and six years was this temple in building, and wilt thou raise it up in three days?" But he spoke of the temple of his body. That was his meaning. His words expressed his ideal of himself and his assurance of immortal life. At the time, the disciples did not understand them, but their meaning became clear afterwards, when it was seen that the earthly life of Jesus and his body had been a sacred temple, and had done more to promote the knowledge and glory of God in the world than any temple that human hands had ever built. His body of flesh and blood with bone and nerves and sinews was of the dust of the earth, and Solomon's temple with its gold and gems and precious wood was of kindred dust. There is no room for misapprehension as to the human life of Jesus and his human body. They were a perfect reality. We read of his head, his face, his hands, and his feet, that he lifted up his eyes, that he opened his mouth, that he walked and went about doing good. All common actions are attributed to him. Upon his death, a rich friend went to the Roman governor and begged his body; and Joseph of Arimathea took his body and wrapped it in clean linen and laid it in his own new tomb.

It is the distinction of Jesus that he made his body a holy temple and presented it to God a living sacrifice. "He did no

sin, neither was guile found in his mouth," is the testimony of one who was closest to him, who also describes him as "a lamb without blemish and without spot." This is the language of the foremost of the apostles, who says that Jesus went about doing good and that he left us an example that we should follow his steps. Peter remembered that signal act of Jesus, when rebuking worldly ambition and self-seeking, he washed the feet of the disciples and told them that he gave them an example, that they should do as he had done.

It is the glory of the Apostle Paul that he had the same conception of man's earthly life and of the human body which Jesus had. More fully and emphatically than any other sacred writer his language is similar to that of Jesus and accords with it. "Know ye not," he says to those whom he addresses as sanctified in Christ Jesus and called to be saintly, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. What? Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Paul made it his highest duty to continue in his own person the life of Jesus. When he says, "I live," he immediately corrects himself, and says, "Yet not I, but Christ lives in me, and the life I now live in the flesh, I live by the faith of the Son of God, who lives in me and gave himself for me." As an apostle he imitated Jesus, filling up that which was believed of the sufferings of Christ for his body's sake, which is the church, and always bearing about in his own body the dying of the Lord Jesus, that the life of Jesus might also be made manifest in his mortal body.

As the life of Jesus is the greatest of all his miracles, and the

supreme attestation to Christianity, the life of Paul confirms the same, and exemplifies the common duty of all who profess and call themselves Christians to build themselves up into a holy temple in the Lord, and make the life of Jesus the pattern and model of their own.

The life of Jesus and the life of Paul, it should never be forgotten, were not lives of asceticism or monasticism, of seclusion from the world, or of deadness to it, but of active usefulness in the service of their fellowmen. It is the mistake of a famous book of medieval piety, that bears the name of "The Imitation of Christ," to represent Jesus as a recluse, his thoughts centered upon himself. It ignores the fact that the life of Jesus was public, out of doors, among people in their common walks and at their daily tasks, that he went about doing good. Neither was Paul a monastic or a recluse, but was in journeys oft, and took upon him a thousand cares and burdens for others. He disdained the thought of living merely to save his own soul, but made himself a debtor to all mankind and was full of charity for the human race. Jesus said, "Go ye into all the world, and preach the gospel to every creature," that is, carry messages of love and affection, of consolation and hope, of cheer and healing mercy, to all people.

The imitation of Jesus, that is, making the earthly life and the human body a temple of God, is the great want of the world. It is the reformation that is needed in the Greek and Roman churches and in the Protestant nations. Jesus has given the plan and model of that temple which every man should build. It is no proud and stately cathedral or lofty dome of Michael Angelo, but a pure and upright and charitable life, that vaunteth not itself, is not puffed up, but is full of mercy and good fruits. Then shall the light of Christianity in every such temple go forth as brightness, and the name of God be hallowed, and the kingdom of God come, and the will of God be done, on earth as in heaven.

XI

THE HUMAN HAND

The hand of the diligent maketh rich. — PROV. 10: 4.

THE hand is the most peculiar, characteristic, and important member and instrument of the human body. It is not so with any other animal. Man shares his five senses with other creatures. They see, hear, taste, smell, touch, as well as he — many of them better. They see a greater distance, or hear more acutely, or have a keener scent. The eagle's vision stretches farther; the dog's scent is keener. Many animals possess greater muscular force; some can fly, or poise in mid-air, and men are hoping for the day when they can do so; but not yet. Nearly every animal has some property denied to man. To him alone belongs the hand. No other creature has its counterpart. Here is man's supremacy.

At this point animals that come very near to man in structure are entirely different. Gather in a museum representatives of all the three hundred thousand species of animals that dwell upon the globe, or visit in their habitats in various lands and seas, in arctic regions, in the tropics, on mountain heights, in depths of valleys, in regions of air, you will not find among them a likeness of the human hand. The elephant's proboscis, that serves almost as a human hand, will excite your wonder. The ape, the baboon, the gorilla, the orang-outang, the chimpanzee, will startle and surprise you. You stand aghast at their near resemblance to yourself, their form and anatomy so like your own that you can hardly distinguish the skeleton of a chimpanzee from a human skeleton. You see in some animals a singular imitation of human

actions, and an almost human expression in their faces. Some animals seem to have hands, for they can grasp and hold. The class to which they belong is called *quadrumanus*, that is, four-handed. But their structure shows that they were intended for a life different from ours. Their habitat is tropical forests, where they swing among the branches, their long arms serving as wings to flit with easy and rapid motion from limb to limb. Their hands are not the hands of a man.

The human hand is the chief sign of man's supremacy in nature, and the chief sign by which a man knows himself, or makes others know him. When a man reveals his character and intention, we say, "he shows his hand." To give sense and meaning to a letter, to make your check valid, or your last will and testament, you sign them with your hand. Like the voice, like articulate speech, the hand correlates intelligence and expresses reason, purpose, and will.

The hand is thus the chief instrument of culture and refinement, of science and art and of civilization. The training of the hand is the chief part of education. Whoever has a willing and skilful hand and will use it for his own benefit, or for others, may come to his own advantage and to advancement in the world. It is through the hand that man, though smaller and weaker than most animals, brings them under his control, subdues the earth with the axe, the hoe, and the plow, harnesses air, steam, and electricity in his service, and becomes vicegerent and representative of Deity upon earth.

Look at the wonderful structure, examine its parts, observe its combination of nerves and muscles, of sinews and joints, consider its uses. At the end of your arms, at your highest reach, at your farthest extension, at your limit of touch, is this executive power, this sign-manual of your personal and responsible being. If one does good or bad, it is the hand that does it and makes him worthy of credit or blame. Without a guilty hand

crimes would be comparatively few; deadly weapons would do no murder, nor the intoxicating cup have a victim. Had your arm been given a different termination, a hoof instead of a hand, your place would be with the inferior creation, among beasts of the field. From the sensorium, through bones of neck, shoulder, arm, and wrist, flows the mystic force, thrilling with intelligence, that gives guidance and direction to the hand.

Observe the connection at the wrist, the complications, the flexibility, how you turn the hand in rotary motion a half, and no more; with the palm up or down at pleasure, and at the same time can give the hand an upward or downward motion of almost one hundred and eighty degrees. What a delicate mechanism, what an ingenious combination of flexibility and strength! See the numerous muscles and tendons packed at the wrist, fold upon fold, intertwined, interlaced with curious art. Then the bony structure of the hand divides into five separate pieces, making the fingers and thumb, each firm, strong, capable of different movements, the fingers having a motion of more than one hundred and eighty degrees. The muscles that move the fingers are in the arm up to the elbow, and act by long tendons, strapped down at the wrist, passing under the ligaments to the joints and to the tips of each finger.

Consider the thumb, its position, the strength of its joints, their flexibility, by which with equal ease it sets itself opposite to one or two or all of the fingers, and can grasp and hold any one of a thousand things. The thumb of an ape, whose structure is nearest to man's, differs from the human thumb in being smaller and of inferior length, incapable of extension beyond the root of the fingers. Were man's thumb such, it would be of little use. The superiority of the human thumb depends upon its length, its free lateral motion, its mobility, upon its strength, that it is equal to the four fingers, and upon its difference from them, having only two joints to their three.

The Romans named the thumb by a word signifying strength, from which came the word poltroon, a coward, it being the practice of cowards to cut off the thumb in order to disqualify themselves for military service. Captives were treated in this way; it is written in the first chapter of the book of Judges that Judah requited Adoni-bezek as he had done to their princes, and cut off his thumbs and great toes. The custom prevailed to modern times; John Fiske narrates that, in the conquest of Mexico, Cortez cut off the thumbs of spies who came into his camp.


Observe further that the fingers are not of equal length, and the advantages of it, enabling the hand for so many different uses, so that it can grasp and hold things large or small, heavy or light, from a pin to an axe, from a needle to a sledge hammer. Half close the hand, or close the fingers upon the palm, or upon a ball, an apple, an orange, then the points of the fingers are equal. There is no mechanism so compact and delicate. How quick the hand moves! How many trades are plied with the fingers! They are the fairies of our fate, the makers of our destiny. The spinner, the weaver, the compositor with his types, the player upon instruments, the writer with his pen, the artist's brush, the sculptor's chisel, perform the finest movements with rapidity and precision by means of the muscles attached to the fingers moving them to and fro. In literature we speak of a flowing style, a ready writer, a running pen. They depend upon an instant and exact motion of the minutest tendons and muscles. You cannot make a letter of the alphabet without the play and exercise of several of them, an elongation of one, or the contraction of another.

Observe also how the padding or cushion attached to the palm of the hand and to the finger tips help in the ease, comfort, and safety of your work. The writer holds his pen, the painter his brush, the lady her needle, the musician strikes the keys of the organ with no sense of chafing. By help of the same padding a

stout man holds on to a rope, or sustains his weight in mid-air, without a strain upon his bones or nerves. The soft part of palm and fingers affords grip and protects muscles and tendons. These cushions beneath the skin act for man's work as the elastic pad in a horse's foot relieves the pressure of heavy drafts or the strain of rapid speed.

Notice also that there is a power of expression in the hands. They have a language. They act for the tongue, or enforce speech with gesture. Men lift up holy hands in prayer. The hands command obedience. They enforce silence. They hail the coming, they speed the departing guest. Men clap their hands in joy. The marriage vow is taken by joining hands in bonds indissoluble till death them do part. Women wring their hands in sorrow. The deaf and dumb converse with each other, and the gospel is preached to them in the language of the hand. The voice of the people in public assemblies is given by a show of hands. Friends greet each other by shaking hands. On a memorable occasion in the beginning of Christianity, the elder apostles, James, Peter, and John, gave to their younger brethren, Paul and Barnabas, the right hand of fellowship, an example to preachers in all ages, who are of different sentiments, who have each a different mission, to receive and greet one another. The open hand stands for generous charity, the closed hand for clutching avarice. The hand of the diligent maketh rich; he becometh poor that dealeth with slack hand. To the inquiry, "Who shall ascend into the hill of the Lord?" and "Who shall stand in the holy place?" the answer is, "He that hath clean hands." Upon the death of Abraham Lincoln a cast was made of his strong and massive hand, and reproduced in marble by the sculptor Volk. A fine poet, E. C. Stedman, said:

"Look on this cast, and know the hand
That bore a nation in its hold;



From this mute witness understand
What Lincoln was — how large of mould!

“So, as I gaze, the statured man,
Built up from that large hand appears;
A type that Nature wills to plan
But once in all a people's years.

“What better than this voiceless cast
To tell of such a one as he,
Since through its living semblance passed
The thought that bade a race be free!”

One of the great paintings of Rembrandt represents an anatomist dissecting the hand. Copies of it are seen in medical colleges and in the office of many physicians. It shows the art and design that appears in the arrangement of the tendons that flex the finger joints. This flexing is effected by the contraction of the two muscles in the forearm, called *flexor sublimis* and *flexor profundus* from their function and relative position. Both are divided at the wrist into four tendons, which pass along the palm of the hand and are attached to the second and third finger joints. But the tendon of the upper muscle is inserted at the first joint, while the tendon of the lower muscle is carried through a perforation in the upper tendon, like a thread through the eye of a needle, and then to the farthest joint, where it flexes the tip of the finger. It is by this flexing that we lay hold of things, and handle them in our service. The evidence of design is the same as in a mill, where motion is communicated by belts or straps from one part of a machine to another. This is the consummate art which Rembrandt exhibits, as the anatomist holds up the *flexor sublimis* in a moment of pause and shows his students the perforation through which the *flexor profundus* passes. It gives visible evidence of the creative intelligence in the make of the hand.

These proofs of supreme art and of the Supreme Artist, are


immediately with us and within us. To see evidences of the creative intelligence we need not go so far as the dome of the sky, the sun, or the stars; we need only to look at the human hand. Here is a proof of the imminent and present Deity, in which we live and have our being. This member of the human body says as truly as the stars, "The hand that made us is divine." Hence the Bible speaks of the "hand of God," and assures us that "the hand of God is upon all them that seek him, for good. How appropriate on our part is the language of the Psalmist: "Thou hast beset me behind and before, and laid thine hand upon me. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even then shall thy right hand lead me and thy right hand shall hold me." And so we love to speak of the hand of Providence over us, and to sing, "In each event of life how clear thy ruling hand I see."

A gifted woman, "H. H.," within five days of the close of her life, facing with acquiescence the inexorable hour, wrote words of resignation to death, entitled "Habeas Corpus." She said she grudged nothing which death could take from her but, considering in a moment's pause what her hand (the hand of a brilliant writer in prose and song) had been to her, she checks herself and says to Death:

"Stay; I have lied; I grudge thee one,
Yea, two I grudge thee at this last —
Two members which have faithful done
My will and bidding in the past.

"I grudge thee this right hand of mine,
I grudge thee this quick-beating heart;
They never gave me coward sign,
Nor played me once a traitor's part.

"O feeble, mighty human hand!
O fragile, dauntless human heart!



The universe holds nothing planned
With such sublime, transcendent art.

"Yes — Death, I own I grudge thee mine
Poor little hand, so feeble now;
Its wrinkled palm, its altered line,
Its veins so pallid, and so slow."

In a similar spirit let us adore the Divine Wisdom in the structure of the human hand, and, remembering that the record of our hands is to be given us,

"Count that day lost, whose low-descending sun
Views from our hand no act of kindness done."

and let us do all the good we can while it is in the power of our hands to do it. The final hour will one day overtake us when we shall be supremely happy if we can say with our Saviour, "Father, into thy hands I commend my spirit."

XII

THE HAND OF JESUS

Jesus took him by the hand, and lifted him up. — MARK 9: 27.

THE earthly life of our Saviour was that of our common humanity. He has the parts and properties of a man. The Bible speaks of him as a man among men, as it speaks of Abraham and Moses and Paul among the men of their time. It records his generation and birth, incidents of his childhood and youth, what he said and did, and his sorrows, sufferings, and death. His life is associated with Nazareth and the Sea of Galilee and the valley of the Jordan and the city of Jerusalem, as the lives of other men are associated with the places where they lived.

However difficult or impossible to explain the union of the divine with the human in his nature, however great the mystery of godliness, the fact is clear that Jesus was a man, with a human body and a human mind, in all points like as we are, yet without sin. He spoke often of himself and while sometimes referring to the higher nature of which he was conscious, he usually spoke of himself as "the Son of man;" for example, "The Son of man came neither eating nor drinking; the Son of man is come to seek and to save that which was lost; the Son of man is lord of the Sabbath." The evangelists speak of him always by the name given him at his birth, and they make mention of his face, head, eyes, mouth, hands, fingers, and feet. They drew no portrait, but they show him in many human attitudes and actions, as rising, sitting, walking, talking, sleeping, sorrowing, rejoicing, weeping, looking up to heaven, bowing his head, falling to the

ground, kneeling down, praying, giving up the ghost, and as dead and buried.


The ninth chapter of Mark records a particular instance of the use of his hand by Jesus. It was immediately after his transfiguration, when his face shone as the sun, and in the celestial radiance the great spirits of Hebrew story appeared, and Moses and Elijah held a sacred converse with Jesus. Peter, James, and John were enraptured with the scene and would fain have remained upon the mount. But that was not to be. The vision vanished. When Jesus came down from the mount, some celestial radiance still shone in his face, and while his friends were greeting and saluting him, a man in deep distress came rushing into his presence, imploring help for an only son who was suffering under a wretched malady. Some of the disciples had previously been importuned to cure the child; but their efforts were abortive. Jesus then calls for the child, who is again seized with a paroxysm, and the father renews the cry, "If thou canst do anything for us, have compassion on us, and help us." Jesus responds, "If thou canst! All things are possible to him that believeth." Straightway comes the answer, "Lord, I believe; help thou mine unbelief," and then Jesus speaks the healing word, and the foaming and tearing child is pacified and composed, and lies so still and quiet that some think him dead. But, says the narrative, Jesus took him by the hand, and lifted him up, and delivered him to his father.

The Gospels use similar language with reference to other acts of healing mercy by our Lord, as in the case of Peter's wife's mother lying sick of a fever, when Jesus "took her by the hand, and lifted her up;" of Jairus' daughter, "He took her by the hand, and the damsel arose," and of the blind man at Bethsaida, "He took the blind man by the hand, and brought him out of the village, and put his hands upon his eyes, and he saw clearly." In another case, Matthew says that Jesus put forth his hand and

touched an outcast leper, and immediately his leprosy was cleansed. Mark says of another case that Jesus put his fingers into the ears of one who was deaf and dumb, and touched the man's tongue, so that his ears were opened, and his tongue unloosed.

From childhood the hands of Jesus were employed in the work of the house and the carpenter shop. He knew the use of tools. His discourses show his familiarity with different kinds of work, as building, digging, plowing, planting, sowing, reaping, gathering into barns, mending garments, and sweeping the house. From these things he drew in parables many of the great lessons of Christianity — for example, that he “who heareth these sayings of mine, and doeth them, is like unto a wise man which built his house upon a rock;” that “the seed sown upon good ground, that is, in a good and honest heart, bringeth forth fruit with patience, some a hundred fold, some sixty, some thirty;” and that “he who putteth his hand to the plow, and looketh back, is not fit for the kingdom of God.”

In wonder and admiration at what Jesus said, and at what he did, men asked, “From whence hath this man these things, and what wisdom is this that such mighty works are done by his hands.” Mothers brought their children to him that he should lay his hands upon them, and he gratified the mothers, and laid his hands in blessing upon the children; Mark adds with characteristic detail that Jesus took them up in his arms, put his hands upon them, and blessed them. At another time Jesus stretched forth his hand to his disciples, telling them that they were as dear to him as his mother and his brothers. In a storm upon the Sea of Galilee, when Peter was afraid and sinking in the waves, Jesus stretched forth his hand, and took hold of him. At a later day, when an ambitious mother desired a place for her sons, one on the right hand, the other on the left hand of Jesus in his kingdom, he replied, “To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is



prepared of my Father." When Jesus would give an example of humility and of service to his ambitious disciples, he took a towel and with his hands girded himself, and poured water into a basin, and washed their feet, and wiped them with the towel wherewith he was girded. In his hands he took the bread and the cup of the communion, as he said, "This is my body," and "This is the new testament in my blood." In his mockery at Herod's court a reed was put in his right hand. At his crucifixion his hands were pierced with the nails that fastened him to the wood. The malefactors who were crucified with him were one on his right hand, the other on the left.

"See from his head, his hands, his feet,
Sorrow and love flow mingled down."

Upon his resurrection, on the evening of that day, he showed himself alive to his ten disciples, and while they were terrified and supposed they saw a spirit, he said: "Behold my hands and my feet, that it is I myself;" and he showed them his hands and his feet. Finally, upon his ascension, as he was parted from his disciples, he lifted up his hands and blessed them.

The divine love and mercy thus came to mankind by the hand of Jesus. "He knew that the Father had given all things into his hands, and that he was come from God, and went to God." Later Jesus gave a vision of his glory to the beloved disciple, and as he called him to new duties and to a fearless courage in his service, John says: "He laid his right hand upon me."

From this study of the hand of Jesus, let us learn the value of this member of the body and our duty to follow his example in the ways of industry and usefulness, and of sympathy and blessing for our fellowmen. The physical and moral disorders of mankind call for the helpful hand of sympathy and compassion. Therefore the Son of God became Son of man and in his earthly life took men by the hand and lifted them up. It was the prac-

tice of his own preaching. What he said men should do, he did. It was applied Christianity, and the same hand-to-hand touch of sympathy and help for the sorrows and sufferings and sins of mankind remains the duty of all who call themselves by the name of Christ. It is for every disciple to be as his Master and put his hand upon the sick, upon the blindman, upon the outcast, upon the orphan boy or girl, and lift them up. The poor are always with us. The little children still come naked into the world, and in every generation some come to their second childhood. Whenever you will you may put your hands upon them in blessing and loving care. Personal hand-to-hand contact with sorrow and wo are better than charity by proxy, by an official board, or a corporation. The warm hand of the friendly visitor is indispensable in carrying saving health to the sick and the forlorn.

Long years ago, about the close of the fifteenth century, Ursula Cotta lifted her hand in blessing upon a poor miner's boy who sang Christmas carols before her door. She invited him within and made him welcome to the good cheer of her Christian home. That boy grew up to be the reformer of the church, and in after years traced the influence of that hand upon his head in clearing his mind from superstitious reverence for monastic life, showing him that no vow of monk or man is so holy before God as the marriage vow, that a monk's cell has no sanctity equal to the sacredness of the fireside and the home.

In the latter part of the eighteenth century the hand of the first president of the United States was laid upon the head of a little boy in the city of New York. The boy had been given his name. In the last year but one of that century the hand of George Washington vanished from the scenes of time, and was laid in the dust of Mount Vernon. But the touch of that hand remained an immortal memory and helped to form a renowned character in American literature, and Washington Irving cheered the evening

of his days and made the American people anew his debtor, by writing the Life of the Father of his Country.

In the middle of the nineteenth century a young Japanese, as his country was emerging into the light of modern civilization after Commodore Perry's visit, became impressed with the vanity of idols and of Buddhism and was seized with a quenchless thirst to gain a knowledge of the living God and to obtain an education among the people from which Commodore Perry had come. At that time it was at the risk of his life for a Japanese to leave his own land. But an American captain took the Japanese young man by the hand, allowed him aboard his ship, gave him employment on the voyage, and upon his arrival in the United States a Boston merchant took the stranger from Japan by the hand and assisted him through a liberal course of study in our higher institutions of learning. Upon completing his studies he returned to his own people. He was the first native of Japan ordained to the Christian ministry. He became a strong helper in the most wonderful and successful mission of the nineteenth century. He was the founder of the Doshisha university, which has become a great institution for the diffusion of knowledge in the Orient. In the annals of advancing Christianity the names of Joseph Neesima and Alpheus Hardy, the Boston merchant who took him by the hand, are associated in everlasting remembrance.

And now, if our merciful Saviour has taken us by the hand and lifted us up from our sins and sorrows to faith and hope and the love divine, let us in return give our hands to his service, and in the morning sow our seed and in the evening withhold not our hand, doing what our hands find to do until that day when they shall lose their cunning in the paralysis of death, and the freed spirit shall soar away into His presence where there is fulness of joy and to His right hand where there are pleasures for evermore.

XIII

ECCE HOMO

And Pilate saith unto them, Behold the man! — JOHN 19: 5.

THE public life of Jesus commenced at his baptism, when the conviction came to him that he was called of God to a divine mission in the land of Israel. Immediately temptations came to doubt and unbelief on the one hand and to ambition and presumption on the other. The kingdoms of the world were shown him and the evil one said, "All this authority and glory I will give thee, if thou wilt fall down and worship me." The temptation was to make ambition his god and become another Alexander or Julius Cæsar. At once Jesus denies the temptation, and he avows his devotion to the worship and service of God. This devotion was the guiding principle and rule of his public life. He went about, not seeking promotion or aggrandizement, but doing good; not to be ministered unto, but to minister; not to destroy men's lives, but to save them. He spoke often of a kingdom, but it was always a kingdom of righteousness, a heavenly kingdom in which the righteous shall shine forth as the sun in the kingdom of their Father. We have this record of his public life by those who either companied with him or were his immediate disciples. Were it not that there was such a man as Jesus, and such a life as Jesus lived, and such teachings as Jesus taught, it were impossible for human wit or wisdom or skill to have conceived them. The miracle of the preservation of the New Testament in our churches and in our homes could not exist had there not previously existed the miracle of the holy life of Jesus and of his divine love. His works

from day to day were miracles of mercy and grace to mankind.

It is impossible to think of any virtue which Jesus did not exemplify, of any high quality of character which he did not possess. And yet, though he made friends, and won at times the hosannas of multitudes, he at last fell a victim to malice and hate, to treachery, ignominy, and scorn, and was foully accused and basely maligned before the Roman governor of the time, who had the fate of Jesus in his hands.

The close of his life had come. He had begun his public career with the disavowal of worldly ambition, and from year to year he had lived an unselfish and disinterested life. He never gave countenance to a faction, or uttered a syllable against the authority of Rome, but told men to render to Cæsar the things that were Cæsar's. Jealousy and hate, however, are always given to misrepresentation and falsehood. The Roman governor was familiar with the facts of the case. He knew the pride and arrogance of the Jewish rulers and that it was for envy that they had delivered Jesus. It was the great crisis in our Saviour's life. He was never in a more important or more momentous situation. He was to assert his true character and vindicate and defend himself, and be vindicated and exculpated by the Roman governor, or be convicted of the crime with which he was charged, and be put to shame and death.

The charge was that he claimed to be a king, and king of the Jews, that he sought temporal dominion and rule, that he spake against Cæsar and forbade paying tribute to the Roman government. Pilate clearly understood that this was the accusation, and that it was the object of the Jewish rulers in making the accusation to prevail upon him to give sentence against Jesus and put him to death. Those rulers in their frenzy and hate had the effrontery to say to the governor, "If thou let this man go, thou art not Cæsar's friend." Pilate's mind was thrown into

perturbation. In this dilemma his wife sends to him her counsel, "Have thou nothing to do with that just person; for I have suffered many things in a dream because of him." This is the record in the Gospel according to Matthew, the only one of the four Gospels which mentions dreams. In these circumstances the governor holds a conference with Jesus, and, in the language of the Gospel according to Luke, "examines" him. The fullest account of the examination is in the fourth Gospel: "Art thou the king of the Jews?" said the governor; "What hast thou done?" And Jesus answered in explicit and unmistakable words, "My kingdom is not of this world." The answer is a negative one. It is the testimony of Jesus to himself. It gives a plain and decisive testimony as to what he himself and his mission and work and religion are not. An unequivocal denial, a direct contradiction is the best answer to falsehood and hate, the best attestation to innocence and virtue. "My kingdom is not of this world." My accusers are false witnesses against me. They have perverted my words and actions. They have maligned me. I never stirred up the people against Cæsar, but have respected and acknowledged and supported his authority. My kingdom is a kingdom of righteousness and truth, of peace and love, without war or violence. I have told my disciples that while earthly rulers seek dominion over others, it should not be so with them, but they should make themselves servants of all. I have charged them to love their enemies and not call down fire upon those who followed not us, but imitate the benignity of the heavenly Father, who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Jesus might have cited many other of his teachings as to the nature of the kingdom which he preached,—that it was spiritual, a kingdom of the mind, a worship of the holy and righteous Father, an empire of brotherly love, a divine charity for all mankind.

Pilate had known of these things and he was favorably im-

pressed towards Jesus, as was his wife. But Pilate had his skeptical moods. He distrusted higher ideals as idle fantasies and hallucinations. When, therefore, Jesus spoke of himself as a minister of truth, Pilate asked him, "What is truth?" This was said after Jesus had borne testimony to the object and mission of his life in those pregnant and wonderful words, that still come sounding through the centuries: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth; every one that is of the truth heareth my voice." What simple, what sublime words! None like them ever before or since fell from human lips. What a consciousness and assurance of his heavenly nature, that he came from God! It was a renewal and re-echo of the voice that came to him at the beginning of his public life, "Thou art my beloved Son; in thee I am well pleased." More than three years had passed since he heard those words, but they inspired his public life, and now, at the close of that life, he affirms the truth before the Roman governor. Thirty years afterward, Paul calls it "a good confession," and makes it an example for a young minister (1 Tim. 6: 13).

Pilate was convinced. He took the part of Jesus. He proclaimed him innocent. As he said to the Jews, "Ecce Homo," he told them, "I find no fault in this man," and he would fain let him go. But hatred and malignity knew no bounds, and the rabble joined in the cry, "Crucify him! crucify him!" Pilate, alas, weakened and vacillated. Fear of the Jews prevailed over his judgment and conscience, and he gave sentence that it should be as they required; not, however, without taking water and washing his hands before the multitude, saying, "I am innocent of the blood of this just person; see ye to it." Such was Pilate's testimony to Jesus and his effort to relieve himself of responsibility and put the blame upon the Jews. But he could not exculpate himself in his own conscience, much less before the world. Ancient legends represent him washing his hands on a desert moun-

tain in a vain effort to wash away the stains of Jesus' blood; and in an ancient creed, which is still recited in thousands of churches, and in which only two human names appear, along with the fact that Jesus was "born of the Virgin Mary," it is immediately added, that he "suffered under Pontius Pilate, was crucified, dead, and buried." The infamy of putting the Saviour of the world to death under the foul accusation of his enemies and of putting that accusation over his head as the crime for which he was guilty of death, belongs to the Roman governor.

The clear and explicit testimony of Jesus before Pilate as to the nature of his kingdom forbid those misconceptions of his religion which have long been current in the world: "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." These words of reiteration and explanation forbid the use of pains and penalties by earthly governments to defend or support Christianity. The disregard of these words, which commenced with Constantine, when he took the Church under his patronage, and the Church that had been persecuted for three hundred years became itself a persecuting power for a thousand years, has been the scandal of Christendom.

The United States, by the wisdom and sagacity of our ancestors, escaped the scandal. They put it under the ban of the Constitution. Italy and France are following our example, despite papal intrigue. England is in agitation over the matter, and may do for itself and for Wales what Gladstone did for Ireland, in disestablishing the Church of England in that country. With the restoration of Christianity to the principles of its origin, to the teachings of Jesus, and to his divine example, we may confidently hope that it will resume its ancient triumphs, that when he is lifted up from the earth in his true character he "will draw all men unto him," as himself said, and become the Saviour of the world. It was with convictions of this kind in the studies of my early years,

that Christianity is a spiritual religion, that it is a religion of the heart and of the mind, of the conscience and the life, a religion of humble piety and of universal philanthropy, that I preached my first sermon in Burlington on the first day of March, 1846, and, by the grace and help of God, have so continued for threescore years.

XIV

THE THREE CROSSES

They crucified him, and two others with him, on either side one, and Jesus in the midst. — JOHN 19: 18.

IF we go to Jerusalem at the time of our Saviour's death and visit the rounded knoll which, from resemblance to a human skull, was called Calvary, "the place of a skull," we see not only the cross on which Jesus suffered, but two other crosses also. For there were two men led with Jesus to be put to death, and they were crucified together; each was nailed to a cross and the three crosses were set up side by side, with Jesus in the midst, one on his right hand, and one on his left.

Various and opposite principles and characters were blended in that tragic scene. And so it is on many occasions in this world. The good and the bad stand side by side and mix with one another in commerce and trade, in banks and insurance companies, in corporations and trusts, and in public offices. Men of integrity and honor are partners in business with those given to chicanery and fraud. In the sacred ties of marriage the holy and the profane join hands. A pious wife and a reprobate husband are yoked together. A loving parent and a rebellious son dwell under the same roof. The wheat and the tares grow together. And so three crosses, representing different and conflicting principles, stood side by side on Calvary.

A cross represents trial and trouble and suffering. That is the general meaning of it and in some sense it belongs to all. No one can escape his burden. Men may say that it should not be so, that life ought to be an unvarying round of ease and pleasure.

Parents say that they will provide for their children and secure them from want and trouble. Men change their location, their business; they determine to make money and gain a position in society and be free from vexation. But perplexity and trial follow them from place to place, and the sons and daughters of fortune who have the most done for them, have no immunity. To each his burden; or if some seem to have none of their own, so much the more, usually, they must bear the burdens of others.


The long upright bar of the cross that rests upon the earth and points to heaven represents the will of God; the short transverse bar represents the will of man. To unite the two, to bring them together, to nail and fasten the one to the other, the latter to the former, the short bar to the long bar, the will of man to the will of God — is the life problem of us all. Here every one finds a cross, and the question continually recurs, now here, now here, with what spirit shall we bear it, whether upon willing or unwilling shoulders, whether submissively and with patience, or sullenly and malcontent.

As a man, all human duty fell upon Jesus. Of woman born, he, too, was of few days and full of trouble. The common trials of life and temptations to self-indulgence, to ambition and to presumption, beset him. It is a mistake to think of him without a human will. It is the glory of his character that he surrendered that will, and said, "Not my will, but thine be done." He had spoken of the cross previously, earlier in his teaching, and associated it with self-denial. His path through the world was one of arduous duty and severe trial. It was not amid roses and garlands and perpetual sunshine, but the way of the cross. In his public career he encountered the difficulties and dangers that in all ages beset the prophets of righteousness — the opposition of foes, their calumny and reproach, and the weakness and treachery of professed friends. It was these things that brought him to the Roman cross of ignominy and shame. His cross stands

for more than the general duty of devotion to the right. It represents our duty under obloquy and false accusation. As an instrument of punishment for infamous crimes, Jesus was condemned to the cross for the crime of treason, "forbidding to give tribute to Cæsar, and saying that he himself is a king;" and this was the inscription which Pilate set up over his head, to vilify and disgrace him, "Jesus of Nazareth, the King of the Jews." Paul refers to this when he reminds us that Jesus "endured the cross, despising the shame," and when he says that "Christ was made a curse for us, as it is written, cursed is every one that hangeth on a tree;" not the curse of God, as a misguided theology teaches, but the curse of being hung on a tree, as guilty of an infamous crime.

The cross of Jesus, therefore, stands for submission and patience under the direst ills; the lesson is that when reviled we are not to revile again, but commit ourselves to Him who judgeth righteously. This is the secret of Jesus. This is the Christian redemption, to recover man from self-will, and whether in agony in Gethsemane, or in torture upon Calvary, to bow in resignation, and learn of Jesus to suffer and to die in the certain faith, as Paul teaches, that if we suffer with him, we shall also be glorified together.

Many persons know that a great trial is wasting to mind and body. A conscientious spirit consumes away under an obligation it cannot meet. Under heavy burdens, under inconsolable sorrow, some sink into their graves. Grief is exhausting. Anxiety and dread paralyze moral energy. The misconduct of relatives and friends induces mortification worse than death. What pangs of agony parents feel for a wayward and dissolute son or daughter! The general of an army in the shock of battle, the master of a ship in storm and tempest, feels concern of mind. In a great crisis, in national convulsions when the honor and life of the land are at stake, what anxieties oppress the mind of heroes



and patriots! The downfall of slavery, the new creation of America in 1865, came through the pangs and throes of horrid war, by the blood of the slain, by a great martyrdom.

But it was the emancipation, not of one country, nor the regeneration of a few millions, but of unnumbered millions in all lands and in all ages — it was to turn the whole course of human events and overthrow the slavery of sin and bring a heavenly kingdom to earth — this it was that occupied the mind and burdened the heart of Jesus. This made the supreme agony of his cross. And he bore the load and put away sin by the sacrifice of himself. This is the central figure upon Calvary; and we bow and say, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." This is the cross of our salvation.

But the cross of Jesus does not stand alone. There are other principles in the world. Each of the other crosses has a character of its own; one is a cross of condemnation, of unbelief and hate; the other is the cross of humility, of penitence, and faith. The three crosses represent the whole history of man.

In some sense the cross of condemnation is a universal cross, for all have sinned and come short of the glory of God. No one is exempt from this reproach, or can escape the accusations of his own conscience or the natural ills that follow transgression. Youthful sins make a bitter memory for after years. The difference between men is as to how they bear this cross; whether with acknowledgment of God's justice, or with morose and rebellious feeling. This was the difference between the two crosses — one on the right, the other on the left of Jesus.

In this case the cross of condemnation was one of mockery and spite. This man had committed crimes and suffered justly, as he was told by the other malefactor. But no confession passed his lips, no sorrow touched his heart; only anger and hate rankled in his bosom. His sufferings did not soften him, nor the

gentle voice of Jesus; but he gave hatred for love. Instead of sympathy with Jesus, he was insulting and blaspheming to the last.

From that cross of condemnation let us turn to the cross upon the other side of Jesus, which I have called the cross of humility, of penitence and faith, and let us admire the brokenness of heart, the tenderness of spirit, the submission, the devotion; and the courage there exhibited. This cross-bearer knew that he was a sinner and was suffering justly. At the same time he saw the situation of Jesus as suffering unjustly, and his heart went out to him in pity and commiseration. He took his part and confessed and honored him. That he had known Jesus before is evident from his saying, "This man has done nothing amiss." It is the language of acquaintance and friendship. There is nothing to indicate that he now for the first time became a disciple. He had been one before. The notion that this was a sudden conversion is unwarranted. It is less credible than an earlier tradition, which associates him with a roving band who fell in with Joseph and Mary and the young child in their flight to Egypt, but instead of spoiling them were enamored of their humble poverty and simple ways. The heart of this man, the legend runs, was touched by the Christ Child, and the Virgin mother blessed him, and he ever retained the sacred memory and years afterward he recognized in Jesus the prophet of Galilee, the same child, and joined his disciples.

But tradition aside, from the more full and particular narrative of Luke it may be inferred that this man had known Jesus before and been known of him. The words, "Lord, remember me," may imply this. It may be that he had taken part in some political agitation, perhaps with Barabbas' band in an insurrection against the Roman authority, and had done acts of violence. Civil strifes, labor strikes in our day, frequently involve upright, conscientious, and zealous persons in doubtful and wrong actions.

In our civil war, which began on the plains of Kansas, John Brown of Osawatomie and Stonewall Jackson were misguided men, but they were men of conviction and principle. Each had sterling virtue and a dauntless spirit. This malefactor was a man of their style and stamp. His heart was in sympathy with suffering innocence. Neither the terror of the hour, nor his own pains abashed him. Superior to fear, he looked through the veil which then darkened Providence, and confessed his Lord. With no support from the belief of any one else, when no other voice was lifted up for Jesus, this man took his part. It was an act of faith, unique, inimitable, such as was never before and can never be again. His remonstrance with his companion, his confession of God's justice, his vindication of Jesus, showed a noble mind. And he recognized the Saviour as sovereign and king in the realms beyond, and asked to be remembered there. Accordingly there was given him the most personal and precious of all promises, "To-day shalt thou be with me in Paradise."

I think we are indebted to the holy women who were "last at the cross" for these incidents, which they reported to Luke to be placed in his narrative. They call us to remember that not only the cross of Jesus, but also the other crosses are still in the world, and that each one of us must choose for himself whether he will be on the good or evil side, whether he will take part with Jesus in the trial and trouble of life, or join in malignity and scorn with the enemies of the cross of Christ. As the question comes with every call of duty, let us imitate the faith and courage of the cross-bearer who with his latest breath confessed the Lord, and like him let us own the cause of our Saviour, and maintain the honor of his name. Then in the final hour when our spirits leave the world, may we too hear the gracious promise, "Verily, I say unto thee, To-day shalt thou be with me in Paradise!"

"When the Lord was crucified,
Two transgressors with him died;

One with vile blaspheming tongue
Scoffed at Jesus as he hung:
But the other, touched with grace,
Humbly looked on Jesus' face,
Boldly owned his blessed Lord,
Whom the scribes and priests abhorred.
'Lord,' he prayed, 'remember me,
When in glory Thou shalt be.'
'Soon with me,' the Lord replies,
'Thou shalt rest in Paradise.'
This was wondrous faith indeed,
Wondrous grace in time of need;
If we trust in Jesus' name,
We shall find him still the same."

XV

THE RESURRECTION

Jesus said, I am the resurrection, and the life. — JOHN 11: 25.

THE birth and the death of our Saviour have each one special day in the year for their commemoration — “Christmas Day,” and “Good Friday.” On one, we say,

“Joy to the world! the Lord is come;”

on the other,

“God forbid that I should glory, save in the cross of our Lord Jesus Christ.”

But the chief significance of the birth and of the death of Christ comes from his risen and eternal life, and, while we rejoice in his birth, and glory in his cross, we should much more rejoice and glory in his resurrection. The apostle says, “If Christ be not risen then is our preaching vain, and your faith is also vain.” His resurrection was the triumph of Christ. It “declared him to be the Son of God, with power,” says Paul. It made him the light of the world, the herald of a new age, the creator of a new era of history. We celebrate it with a religious service every Sunday; and every Sunday should have all the joy and gladness of Easter Day.

The divine love, which was manifested in the life and example and teaching and death of Christ and confirmed by his resurrection, is victorious over sin and wickedness. It inspires faith and enables and disposes a man to change his thoughts and desires, to deny ungodliness and worldly lusts, and live a pure and clean life. The highest proof of Christianity is the practice of it by

those who are risen with Christ, and who live in the spirit of his religion. The Christian faith transforms the character. The believer puts on Christ and assimilates himself to his Lord.

The man of foreign birth who comes to America and renounces allegiance to the emperor of Germany, or to the king of England, and swears allegiance to the United States, at once breathes the air of liberty and thinks the thoughts and follows the ways of his adopted country. So Christianity imparts a new birth to a man, and implants within him the seed — principles of goodness and truth. In communion with Christ he breathes a spiritual air that is wholesome and tonic, and he thinks the thoughts and follows the ways of the love that is in his heart. "Christ lives in me," said an old disciple, "and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." This is the meaning of the various analogies which our Lord uses to set forth his relation to his disciples: "I am the bread of life, he that eateth of this bread shall live forever. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit. I am the good shepherd; my sheep hear my voice, and they follow me; I am the resurrection and the life; because I live, ye shall live also." These analogies are perfect. No other words could be so impressive or so instructive.

The resurrection is the secret and the explanation of the existence of Christianity and of its growth and advancement in the world. In this faith millions from generation to generation have died daily unto sin, and lived unto righteousness, and are numbered with the saints in glory everlasting. Renewed in their mind they put off the old man of ignorance, deceit, and falsehood, and put on the new man of innocence and virtue. The Christ-knowledge, the Christ-consciousness, the Christ-spirit, became an intuition and an inspiration, and opened to them the kingdom of heaven in present possession, as well as in future prospect.

Distinctions of time and place are comparatively unimportant, as whether you live in one house or in another, in city or country, and whether you wear "soft clothing" or a plain attire. The vital question is not where we live, but how we live. This is God's world, as really as any world in the infinite azure, and his throne is not more in Orion or Arcturus, or in the Pleiades, than here in the upright heart and pure, and in lives obedient to the holy laws. Christianity teaches us to see the will of God in every duty, and, like the angels above, do his commandments, hearkening unto the voice of his word. Jesus was superior to the accidents and changes of time. Love and truth are without variableness. If God be for us and Christ is in our hearts, our heaven is begun and neither death nor life, nor things present, nor things to come, shall separate us from the love of God which is in Christ Jesus our Lord.

Alas, these sentiments find no place with those who engross their minds in this world, who make this world their all! Such men become indifferent or alien to religion. They cannot serve God and mammon. Nor do these sentiments have place in the minds of those who give themselves to sin and wickedness. Vice and shame are fatal to Christianity, as the blasts of winter kill the fruits and plants brought here from the tropics, which cannot live with ice and frost. Nevertheless, these plants assure us that somewhere on the globe, there are softer skies and a milder air, in which these plants flourish in the open the whole year round in grace and beauty. And so the grace and truth of our Saviour assure us that our Christian faith and hope have come from the realms of light and love and never-withering flowers, that they are born of the genial air of Paradise and of the Eternal Sunshine.

Our Saviour taught these lessons from the lilies of the field, making them "emblems of our resurrection, emblems of the better land." They bloom, and die, and they bloom again. Their life is continuous. "Wherefore, if God so clothe the grass

of the field, shall he not much more clothe you?" Paul uses a similar analogy from the seed sown in the ground that dies, and from death rises to a higher form of life. "Thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body." As the apostle says, speaking as Jesus had spoken, "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

In this faith the believer, whether he lives or dies, is the Lord's, and he trusts the promise that when his earthly house is dissolved, he has a building of God, a house not made with hands, eternal in the heavens. At death he comes to his waking hour and a new morning. The spirit is released from the prison of the flesh in a happy euthanasia. As Jesus died and rose again, those also that sleep in Jesus will God bring with him. There is a natural body and there is a spiritual body. First the natural; afterward that which is spiritual. In earth and time the spiritual is latent, hidden, as the oak in the acorn. When the corruptible puts on incorruption and the mortal puts on immortality, the hidden life unfolds, and as we have borne the image of the earthy we shall also bear the image of the heavenly.

In this faith we should not sorrow as without hope for our Christian friends, when they lay aside this muddy vesture of decay and are no longer with us; nor should we look forward with gloom or dread to our own final hour. This change and decay is of the order of things, like the fading flowers and the falling leaves of autumn. To some of us, our friends are more numerous in the spirit-land than here. They have disappeared, as the stars of night disappear when the blazing sun floods the sky; but the stars are in their places, though we see them not. So, faith beholds our departed friends enskied and sainted in a higher sphere, expatiating in other realms, their minds en-

larged, their powers employed in other rounds of duty and service.

Finally let us hold fast our faith in him who is the resurrection and the life, and prepare ourselves for the hour when our spirits shall take their flight from earth and time. No duty is plainer than to make preparation for a journey we have in prospect. Those who are planning a visit to Europe, or to Egypt, or to go around the globe, seek information about these countries; they read books pertaining thereto and are glad to converse with persons who have made those journeys. They study the languages there spoken and acquaint themselves with the manners and customs of the people. And now for the journey beyond the River of Time, let us be equally diligent to make preparation. Let us provide things necessary for the journey, peace of conscience, the wings of faith, and the charity that never faileth. And when the hour of embarkation from earth arrives, may there be no sadness of farewell, but sustained and soothed by an unfaltering trust, may our freed spirits soar away through the illimitable air, wafted by breath divine into His presence where there is fulness of joy, and to His right hand, where there are pleasures for evermore.

And if there be one who reads these words who has not this faith and this hope, let him go and sell all that he hath and buy the pearl of great price; for the merchandise of it is better than silver and the gain thereof than fine gold.

XVI

CHRISTIANITY, THE CONTINUOUS LIFE OF CHRIST

Because I live, ye shall live also. — JOHN 14: 19.

THE influence of men generally terminates in this world at death, or a few days or years afterward. Some perpetuate their influence a little longer by will or testament, or by founding institutions that may survive for centuries. There have been noble instances of good perpetuated from age to age, as also of evil handed down from generation to generation. But ordinarily death and the grave put an end to man's work and influence upon earth. Few leave a name or memory for long. We are borne on in a tide of hurrying occurrences and events to the final hour when every trace of our individual being on earth is soon effaced, and the places that knew us know us no more.

No voice comes from beyond the veil. We listen, we bend our ear, we watch in the solemn night, we look up to the stars, but we sigh in vain for the touch of a vanished hand and the sound of a voice that is still. We sometimes think that we see the faces of the loved and lost and that we feel their forms by our side, but it proves a dream or apparition of the mind. The dead are withdrawn from sense and sight. They are elsewhere in other scenes, in other employments.

How, then, shall we understand the representation of holy writ that our Saviour, whom we have known as the man Christ Jesus, is alive forevermore, and continues to be with his disciples to the end of the world?

This is the supreme question of religion, the vital point of the holy faith. Here is the assurance of something different from

all that had been known previously among men, and of all that has been known subsequently. There had been men of mark and fame before the Christian era, as Abraham and Moses among the Hebrews, Socrates and Plato among the Greeks, and Cæsar and Cicero among the Romans.

In modern times there have been men of great personal weight and influence, as Luther in Germany and Washington in the United States. Such men have been leaders in the world and makers of history. It is well to preserve their names and honor their memory with monuments and eulogy, with statues and celebrations. No study is more valuable, or so stimulating to virtue and high endeavor, as that of the lives of the wise and the good who have rendered distinguished services in bettering the world.

But the man Christ Jesus stands upon an entirely different plane from any other great character. He has acquired a wider influence. He has won the love and veneration of many millions more. He has more deeply affected the world's fate and fortune. The globe is to-day full of the marks of his presence. In some mysterious but real way he is now operative as he was in the first century, inspiring men's minds with his thoughts and sentiments, and carrying forward his ideas and plans of love and mercy, as he did of old in the land of Palestine and in other lands of the Roman empire. There is a veritable Christendom, a body instinct with his spirit, animated with the Christ-consciousness, exemplifying and expressing under many variations of form and manner, and with more or less imperfectness, the grace and truth of the gospel of Jesus Christ. A noble woman has taught our whole nation to sing of "a glory in his bosom that transfigures you and me."

No other explanation can be given of the existence of Christianity than that Christ himself exists and is still seeking to gather in one the children of God. As he himself, though of the house

of Israel and of the tribe of Judah, was a universal man, in sympathy and contact with all sorts and conditions of people, and as varieties of character were represented among his disciples and among the apostles, so Christianity appears now in different countries, under different forms and conditions among different people. There is a Greek form in Russia, a Latin form in Italy, a Protestant form in Germany and England, and there is an American Christianity in the United States, different in some respects from all earlier forms in being more free and more charitable, as befits a democratic society, where government is of the people and for the people and by the people.

Though the Lord Jesus was a Jew, we do not think of him as under the limitations of that race, as a peasant carpenter of Nazareth passing his lifetime under a Syrian sky, but we associate him with the common human race as belonging equally to the people of every land, under every sky. In the first century there was a Hebrew Christianity and a Gentile Christianity, and it was difficult to harmonize and combine them. Apostles could not always agree. Their differences appear on the pages of the New Testament. The Church was split into denominations then, and one said that he was of Paul, another that he was of Apollos, another that he was of Cephas, and another of Christ; so now Christians rally under denominational names, and one is of Luther, another of Calvin, another of Wesley, and another of Christian Science; but they all revere the Lord Jesus. Leo XIII asked the Church of England to undo the work of Henry VIII and come into his fold and take shelter under his wing. The English bishops declined and asserted the validity of their own hierarchy. They magnify the excellence of their peculiar rites and ceremonies and commend the "Historic Episcopate" as the sacred charm to heal the divisions of the Christian world. Other ecclesiastics insist upon other forms and dogmas, and sometimes insist more pertinaciously upon their own peculiarities than upon the weightier

matters of righteousness and truth and peace and love. The undue exaltation of things secondary usually works disadvantage to things of primary importance.

Such is human perversity that men are prone to fall from grace. It is easier often to gain good things than to retain them. We relax our diligence, we abate our vigilance, and we lose what was acquired with labor and toil. Peter stood on the shining heights with Jesus in his transfiguration and gained unmeasured faith and confidence in his Lord, and afterwards, in temptation, denied that he knew the Man. Mountain climbers who survive the perils of the ascent in the high Alps sometimes grow dizzy on the summits and are bewildered and lost in the perilous descent. To retain our integrity upon coming down from the mountain air of a great spiritual illumination, requires force and steadiness of character. Men are prone to forget their heavenly visions. Back-sliding is common in the modern church, as in ancient Israel. Many who were with Jesus in the days of his flesh lapsed from their devotion to him, and some who had been closest to him and saw his glory, misapprehended him, and were intent upon worldly advantages and honors at his hands. He told them that it was expedient that he should go away, and another come in his place to teach them, and bring to their remembrance what he had taught them, but they had not understood. As it was expedient that he should go away, it was equally expedient that he should not come again in the flesh. The notion of a second advent in the flesh was fallacious. His coming is in the spirit. The beatitudes he promised to his disciples are wholly of a spiritual nature. They relate to sentiments of the mind, to humility and meekness and sorrow and hunger of soul, to mercy and peace and patience and purity of heart, and the vision of God.

The history of Christianity is a history not only of growth and advancement, and of extension over the earth, but also of perversion and corruption, and of its decline and fall in some parts of

the world. At one time and another Christ has been crucified afresh and put to shame in his own Church. The patience of the Lord Jesus with his weak and erring disciples in the days of his flesh, is among the marvels of the gospel history; but the same patience has continued through the centuries in the whole course of his religion. Christianity has survived its own defeats and still holds up its head and goes forth to the front in the march of civilization, to ameliorate the world and bring in the new heavens and the new earth of righteousness and peace. The Christian religion has suffered much from confounding it with creeds and church establishments. When petrified in dogma, or mummified in organization, Christianity loses vital force and fails to meet the changing conditions of human life, as the generations and the centuries come and go. The forms of religion in one country are rarely those of another country. The Church of Rome has attempted to enforce its rule and sway everywhere, and the attempt has failed. In Italy and in the city of Rome its temporal power is gone. In the United States it is the anxious problem of members of that Church, who hold to the temporal power of the pope, to reconcile that power with the free institutions of American civilization. Not fixity, but elasticity, not arbitrary control, but freedom of movement, not uniformity, but adjustment and adaptation to the exigencies and changes of time, are the necessity of a living Christianity.

In the recorded teachings of Jesus, the word "church" occurs only twice. It appears in Matthew, not in Mark, Luke, or John. Jesus speaks of "my church," and says, "The gates of Hades (death) shall not prevail against it;" that is, neither his death, nor that of his disciples, would put an end to it. He also used the word with reference to a particular congregation. The two senses are distinct, and should not be confounded. They correspond with the distinction between the Christian Religion and the Christian Church, shown by Neander in his learned and

profound "History." After the manner of Jesus, Paul uses the word in both senses. In the latter sense many churches have declined and passed away. It is said of a Church in the New Testament, that "thou hast a name that thou livest, and art dead." There have been many such. In the former sense, the presence of Christ, that is of his religion, makes the Church, whatever its form. Forms are not religion. The truth as it is in Jesus is discredited when ritual or dogma is put in his place. To exalt forms and ceremonies, or for ministers to exalt themselves, dishonors the Lord of all.

In the different denominations there are many ministers who see the necessity of dropping their differences, and preaching the Christianity of Christ. Foremost among them was the late Phillips Brooks. To him faith was the substance of religion and Christ the perfect manifestation of it. He said, "We are coming to a simpler and deeper faith in Christ than was ever before known." Deploing the narrowmindedness of some of his ministerial brethren as endangering the life of the Church, at an Episcopal Congress in 1887, at Louisville, he at the same time expressed his "inspiring hope," that "Christ would do his work in his own way." When asked why he called himself a member of that Church, if he did not believe in the Episcopate as of the essence of the Church, the question was applauded to the echo by a round of zealots. One confessed, "It would have been a pleasure to assist in throwing him into the Ohio River." But he held his ground, and called it a preposterous claim that episcopally-ordained clergy alone have right to the ministry. He added forcible words for the spirituality of religion, and for the spirit of Christ as making the true body of our Lord and the real Christianity of the American people.

The problem remains, to make the Christianity of Christ the Christianity of the present and enthrone it in our churches and pulpits and in the social and political order of our country. As

primary and fundamental to this, let every minister and Christian continue in his own life the life of Christ his example who said, "I live, yet not I; but Christ in me."

XVII

THE MOTHER OF JESUS

And Mary said, My soul doth magnify the Lord. — LUKE 1: 46.

THE most powerful influence in forming the character of a child is that of the mother of the child. The mother-love, mother-heart, is one of the beautiful mysteries that show wisdom and goodness in the creative intelligence.

A fine illustration of the mother-influence appeared in the character of George Washington. He was the eldest son of a noble mother. His father died when he was in his twelfth year. He inherited from his mother a high temper and a spirit of command, but her precepts and her example taught him to govern his temper and to exercise command with moderation and justice. In her children around her, she read to them lessons of morality and religion out of the "Contemplations of Sir Matthew Hale." These lessons gave George that balance, firmness, dignity, and elevation of character, which made him superior among men. His manual, bearing his mother's name, Mary Washington, in his own handwriting, he preserved with religious care. To the end of his life he paid her the deference he learned in childhood; her portrait, painted a few months before his birth, hung in his bedroom until his death. The nation has honored her memory with a monument at the place of her birth and also over her grave. The earliest notice of the mother of Jesus is as "the handmaid of the Lord" to whom an angel says that she is blessed, and shall bear a son, who shall be great "and of his kingdom there shall be no end." Another notice associates dreams as well as an angel

with this annunciation. The Bible has many records of dreams and angels in connection with human thoughts and actions. Modern records do not use that language. The *usus loquendi* is different. Visions and dreams still seem real for the time, but they are too subtle and evanescent to be accounted knowledge in our day, or put upon record.

Mary, the handmaid of the Lord, "kept" the anticipations and hopes which were suggested to her, and "pondered them in her heart." The narrative may have come from some member of her family; perhaps, from her own lips. We may conjecture, but do not know. Her song of thanksgiving, called the Magnificat, that being the first word of it in the Latin Bible, evinces lofty elevation of mind, high spiritual culture, and shows that the beauty of the Lord was upon her. Imbued with the faith of Abraham in the ancient promises, her associates and friends were among the advanced spirits of the time, who were waiting for the consolation of Israel and a better day for the world. Elizabeth, the mother of another Elijah, was her confidant. Simeon, a just and devout man, with the Holy Spirit upon him, and Anna, the prophetess, eighty-four years of age, blessed the child Jesus and his parents when they brought him into the temple. The mother with her spiritual nature, had none of those views of the superior sanctity of an unmarried life, which, with other glosses upon Christianity, have taken shelter under her name. She lived with her husband and their children in the discharge of all a mother's duty. From her lips Jesus learned the history of Israel, the laws and commandments, the psalms and the prophets. She went up with him to Jerusalem when he was twelve years of age and had a mother's solicitude for him.

After Jesus went forth upon his mission as a public teacher, his mother at times was a companion of his travels and attended his preaching. They were invited guests together at a wedding in Cana of Galilee, and on that occasion showed their common

sympathy with its gladness and joy. It was at her suggestion on that occasion that Jesus manifested forth his glory in his first miracle. Later, when some hostility had been aroused against him, she felt concern for his safety and went where he was preaching, and sent him word that she and his brethren wanted to speak to him. It was then that he taught and she learned the lesson, that true piety is a closer bond of union than earthly relationship. He stretched forth his hand towards his disciples, and said, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

In his last visit to Jerusalem, she went with him and stood by him in the final hour. A sword pierced her soul, but she had this consolation, that in his last words, amidst the torture of the cross, he breathed his mother's name and looked upon her in tender love and with filial care.

The only remaining notice of the mother of Jesus in the New Testament is in the first chapter of the Acts of the Apostles. She is there mentioned as with the apostles in supplication and prayer. Her name is not mentioned in the epistles of Paul, nor in those of Peter and John.

There is no other certain information in the New Testament as to the mother of Jesus. There are many fanciful legends about her; some beautiful, others extravagant. But for a just estimate of her character, nothing more is needed than her own words and action as recorded in the New Testament. These show that she is justly blessed among women for the superiority and worth of her character, not so much because in her the Word was made flesh, as because she kept the word of God, says Augustine, referring to what Jesus said (Luke 11: 27, 28).

The Magnificat ranks with the song of Miriam, the sister of Moses, the song of Deborah, the judge of Israel, and the song of Hannah, mother of Samuel, the prophet. It has the same prophet-

ical inspiration, and praises God with a lofty sense of the Infinite Majesty and with a rejoicing heart:

“My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.”

All glory is given to God, that he hath looked upon the low estate of his handmaiden and done great things for her. She acknowledges the wonderful Providence that so often scatters the proud, puts down the mighty from their seats and exalts them of low degree, that feeds the hungry with good things and sends the rich empty away. The sentiments are similar to those which afterwards appeared in the teachings of Jesus. He heard them in his growing childhood from his mother's lips. They kindled in his bosom that sympathy with the poor and lowly, that indignation at oppression and wrong, which marked his ministry. Her energy, decision, and firmness of character appear in Jesus and also her considerate and reasonable temper of mind. Her flight into Egypt to save the child from the massacre of the Innocents at Bethlehem evinced her resolution and courage. Her reticence and restraint, her self-command, show strength and force of mind, and were paralleled in her son. She was clothed with humility, was never puffed up, nor vaunted herself, but was meek and lowly.

It was for these virtues that the mother of Jesus gained immortal fame. In the fourth century Christianity ceased to be persecuted and proscribed as an unlawful religion and was made the religion of the empire by Constantine. With the acknowledgment of Jesus as the Son of God and Saviour of the world, there soon began an adoration of his mother. The worship of female deities, of Venus, Minerva, and Diana, had declined, and it was deemed fitting to put the mother of Jesus in their place, and set up altars and shrines and burning candles and a splendid ceremonial in her worship, like that of the great goddess Diana

at Ephesus, whom all Asia and the world had worshiped. Her deification was justified as enthroning the virtues of her life and character. She was called "Mother of God" and "Queen of Heaven," and more honors were given to her name than to the name of the heavenly Father, and more supplications and prayers offered to her. The sentiment of her Magnificat was reversed, and, instead of magnifying the Son, the name of Mary was magnified. The heavenly Father and the gracious Saviour were stripped of their prerogatives, and the mother of Jesus whose glory it was that she did the will of God, was regarded as having power to control that will. Thousands of churches were dedicated to her memory. A famous one in Ephesus recalled the memory of the temple of Diana in Paul's time. One legend said that Mary made her home at Ephesus and died there. Another tradition shows her tomb in Jerusalem, and in 1898 the site of it was given to the emperor of Germany. In the thirteenth century Salisbury cathedral in England was dedicated to her memory with great pageantry and pomp. To this day more than two thousand parish churches in England bear her name. It was in St. Mary's at Oxford that John H. Newman preached his great sermons before he left the Church of England.

In the United States the Roman Church makes the mother of Jesus its patron, and seeks her intercession before any other heavenly aid. In Russia the Greek Church pays similar homage and devotion to her name. With the revival of learning, the invention of printing, and the translation of the New Testament into the modern languages, the fifteenth and sixteenth centuries found that original Christianity had been displaced by the worship of Mary and other errors, and Protestants abandoned that worship. At the same time they join with all generations in calling her blessed, and are never so happy as when with her they magnify the Lord,

and rejoice in God their Saviour, and stand with her beside the cross of Jesus.

“Poets oft have sung her story,
Painters decked her brow with glory,
Priests her name have deified:
But no worship, song, or glory,
Touches like the simple story,
Mary stood the cross beside.”

XVIII

JAMES THE LORD'S BROTHER

James the Lord's brother. — GAL. 1: 19.

SEVERAL persons of the name of James are mentioned in the New Testament. One of them is called by Paul, "The Lord's brother." He was brought up in the same home with Jesus. The earliest reference to him is that when Jesus began making disciples his brothers did not believe in him. In the list of brothers the name of James is first, indicating that he was the second son of his mother, as Jesus was her "first-born" (Luke 8: 7). In the going away of Jesus, the care and responsibility of the home would largely devolve upon James. This consideration, or perhaps the thought that Jesus was taking too much upon himself, may have biased his mind and led him to feel that Jesus had better remain at home. Upon preaching at Nazareth and his rejection there, Jesus said, "A prophet is not without honor, but in his own country, and among his own kin, and in his own house."

How a change came about in the mind of James, we are not told; but it came. His eyes were opened and he saw in Jesus "The Lord of glory," as he called him later.

In enumerating various appearances of Jesus after his resurrection, Paul says that "he was seen of James." In the first chapter of the Acts, "the mother of Jesus and his brothers" are mentioned as continuing in prayer and supplication with the apostles at Jerusalem after his ascension.

A few years later (54 A. D.), James was among the pillars of the

church at Jerusalem, and Paul gives his name priority before Peter and John. In every full enumeration of the apostles in the New Testament Peter heads the list. But in a critical time, when the question was in controversy whether or no the Jewish yoke was to be put upon the Gentiles, James presided over the discussion and took the ground that forms and ceremonies are of inferior moment. The mother church of the Jews at Jerusalem recognized the mother church of the Gentiles at Antioch, and James, Peter, and John gave the right hands of fellowship to Paul and Barnabas, that they should go to the Gentiles without imposing upon them the yoke of Judaism. Differences of form and ceremony, one form here, another there, observance of Moses' law by some, non-observance of it by others, made no breach of fellowship. And so Christianity went forth in the way of conciliation and harmony. The counsels of James, "not to trouble the Gentiles," accorded with what Jesus said that true worship is in spirit and in truth, and is not dependent either upon Jerusalem or the Mountain of Samaria.

The Epistle of James was addressed to Hebrew Christians who were dispersed abroad in different lands. It is probably the oldest book of the New Testament. It has the distinction of repeating, more fully than the other epistles, the ideas and sentiments and the words of Jesus, especially those in the Sermon on the Mount. It portrays his spirit and truth when they were a sacred memory in the mind of one who had been close to him. It sets forth Christianity as a spiritual and practical religion, not a dogma or form, but as the divine wisdom, pure and peaceable, gentle and easy to be entreated, without partiality and without hypocrisy, full of mercy and good fruits. So possessed was James of the spirit of his divine brother, so fully was his mind pervaded with the instructions of Jesus, and his character conformed to his example, that men gave him the same name they had given to Jesus; they called him "the Just." He was the leader of the

Christian community in the city where Jesus told his disciples to begin their work.

The Epistle of James, like the epistles of Paul, makes no reference to the outward facts of Christ's life, his birth, miracles, or the incidents of his death. It mentions his name only twice. It is absorbed in the delineation of what is essential in religion.

In distinction from Paul, who at a later date shows the antithesis of the law and the gospel, James shows the harmony and synthesis of the same, that the gospel is the perfect law, that it maintains both law and grace, giving "more grace," enabling a man to keep the law. James also shows natural law in the spiritual world, that righteousness is supreme and dominant and that the fruit of righteousness is sown in peace of them that make peace.

James speaks of "pure religion" in the same way that Jesus spoke of "the pure in heart." His definition is not complete and exhaustive, but illustrative and explanatory, after the manner of Jesus in pronouncing the awards of men according as they have fed the hungry, clothed the naked, and visited the sick and those in prison. Neither Jesus nor James lays stress upon a profession of religion, but they demand the practice of piety in lives of humanity, charity, and spotless morality.

The best ritual and service of Christianity is to go about doing good. Without love and sympathy for mankind, without integrity in the conduct of life, preaching and churches and hymn-books and prayer-books are vanity and a mockery. For proofs of his divine mission Jesus appealed to his acts of love and compassion, and to the innocence and virtue of his life. And James says that to justify their profession the followers of Jesus must give similar proofs. Let them do good unto all men, and themselves be "just men," and the world will be convinced that Christianity is true.

"The fatherless and widows in their affliction," in this epistle, stand for suffering humanity generally. "Ye have the poor with

you always, and whensoever ye will, ye may do them good," said Jesus. The victims of accident and calamity, sufferers from fire and flood and storm and horrid war, the aged, the crippled, and children, are always in the world. The hard and hazardous work done in mines and factories and on railroads involves disaster to many. Some men lay down their lives in providing for the safety of others. In the heats of summer it is a worthy charity in congested cities to take children from the streets into the air of the country, that they may see green fields and meadows and growing grain, or better still, place them upon farms to acquire habits of industry and gain independence. It were well to break up crowded tenement districts, multiply parks and gardens, and blend country and town. Opportunities to ameliorate the condition of the poor are everywhere. Nor should one wait for them to come to his door, asking relief. It were better, like Job, to search out their cause, and be eyes to the blind and feet to the lame. In the spirit of Jesus, James calls on us to visit the widow and fatherless. This means personal sympathy and attention. It is not enough to multiply institutions of charity. All men should be brothers of the "Sacred Heart," and every woman a "Sister of Charity." There is no substitute for a warm heart and a loving hand. To sit down by the side of penury and want and share the wretchedness and crust is the acceptable service. Open the well-filled purse. Divide the wardrobe and the sumptuous meal. "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: but thou shalt be recompensed at the resurrection of the just." To these words of Jesus corresponds the language of James, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?"

Nor is this the whole of religion, according to James. With

Jesus he calls for personal righteousness. A melting heart, an open hand, are not always proofs of piety. Thieves are generous with their spoils and think to condone their crimes by gifts to the church, or to the poor. In our Saviour's time ungrateful children impoverished and defrauded their parents under pretense of a gift to the altar. Therefore it is added by James that a man must lay apart all filthiness and superfluity of naughtiness and keep himself unspotted from the world. To keep the holy laws and live a clean life is an essential part of religion. Jesus and James thus portray Christianity in the same way.

The epistle mentions "the Lord Jesus Christ" by name only twice, as already stated; but every verse embodies his spirit. As Jesus spake the "Beatitudes," James says, "Blessed is the man that endureth temptation," and "Blessed is the man who is not a forgetful hearer, but a doer of the work." As Jesus said, "Blessed are the poor in spirit," James bids the brother of low degree rejoice in that he is exalted. As Jesus spoke of the heavenly Father as the giver of good gifts, James says that every good gift is from above, and cometh down from the Father of lights. As Jesus said that the unforgiving man shall be unforgiven, James says that he who shows no mercy shall have judgment without mercy. Jesus said that not every one who saith "Lord, Lord," shall enter into heaven, and James asks, "What doth it profit, my brethren, though a man say he hath faith, and have not works, can faith save him?" Jesus said that for every idle word men shall give account in the day of judgment, and that by their words they shall be justified or condemned; and James says, "Let every man be slow to speak; if a man seemeth to be religious, and bridled not his tongue, that man's religion is vain; but if any man offend not in word, the same is a perfect man, able to bridle the whole body." Jesus enjoins simplicity in speech, and forbids rash oaths; James repeats his words, "Let your yea be yea, and your nay, nay."

4

Jesus encouraged prayer with the assurance that every one that asketh receiveth; James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Jesus emphasized the social law, "Thou shalt love thy neighbor as thyself;" James calls it "the royal law." Jesus condemned clerical ambition and assumption, and said, "Neither be ye called masters;" James says, "Be not many masters." Jesus reproved sordid and selfish men as an adulterous generation, and said, "Ye cannot serve God and mammon;" James utters the same reproof and calls the worshiper of mammon an enemy of God. Jesus' parable of The Rich Fool has its counterpart in the account James gives of the man who says, "To-day or to-morrow I will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow." Jesus said that the Son of man shall award to all according to their works; Peter said that Jesus was ordained of God to be the judge of the living and the dead, and James says, "Behold, the Judge standeth before the door." Finally, as Jesus calls his disciples to be perfect, so James exhorts us to be patient and steadfast, that we may be perfect and entire, wanting nothing.

These correspondences between the teaching of Jesus and James are a precious and peculiar testimony from original sources as to what Christianity is, and what it is for.

XIX

THE APOSTLE PAUL

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. — ROMANS I: I.

JESUS chose the original apostles from his professed friends and followers; he chose the Apostle Paul from his enemies and opposers. It was his greatest miracle and more than anything else it promoted the spread of Christianity.

Paul was born a few years later than Jesus. We first read of him not long after the death of Jesus as "a young man." Both were Jews, one of the tribe of Judah, the other of the tribe of Benjamin; both were born under the Roman government, Jesus in the land of Israel, which was a Roman province, Paul in a city of Cilicia, which was also a Roman province. Both acknowledged the authority of the Roman government and supported it. Jesus said, "Render unto Cæsar the things which are Cæsar's;" Paul said, "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom." Both suffered under the authority of Rome; Jesus under Pontius Pilate, Paul under Nero.

Jesus and Paul were both brought up in the Jews' religion. Both knew the Holy Scriptures from childhood and believed in the God of Abraham, in the law of Moses, and in the Hebrew prophets. Both were trained to industry, to manual work, and self-support.

At thirty years of age Jesus went forth upon his public life as a teacher in Israel. Full of the Holy Spirit, authenticated by the greatest preacher of the time, he had the consciousness of a

divine mission to preach the gospel of the Fatherhood of God and the brotherhood of man, and he called men to repentance and a new life.

In the course of those years, Paul, who had come to Jerusalem in his youth, became a thoroughly educated and exceedingly zealous Pharisee. He probably heard the new prophet of Galilee, when he preached in the temple, and was filled with suspicion and distrust at his reformatory preaching and his rising fame. He verily thought that he ought to do many things against him, to put him down. The young zealot was blinded by his prejudices, and became a head-master in intolerance and bigotry. Referring to those things at a late period in life he said that he did it "ignorantly," while at the very same time he had some goadings of conscience for his acts of cruelty, and some misgivings that he might be in the wrong, and Jesus in the right. It was during some agitation and perplexity of this sort in his mind that Jesus appeared to him in a heavenly vision, and in language of gentle rebuke and tender expostulation asked him: "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad." The question appalled him. Astonished and prostrate on the earth, he cried, "Who art thou, Lord?" and as he saw that it was the same Jesus whom he had contemned, and against whose disciples he was breathing out threatenings and slaughter, compelling them to blaspheme, the scales fell from his eyes, his pride and prejudice, his malice and hate gave way, the light of truth shone into his mind, and he beheld the glory of the Son of God in the man Christ Jesus. In giving an account of his conversion many years afterwards, he attributes it to a divine illumination, and says: "It pleased God to reveal his Son in me." It cleared up in his mind the character and teachings of Jesus, and his sufferings and death, in the light of the glory and honor and immortal life which he now saw belonged to him. It transformed Paul's

nature. It gave him a new birth. He put off the old man. He became a new creature in Christ. Immediately he conferred not with flesh and blood, but casting behind him all that before was gain, he turned square about, and preached the faith which once he had destroyed.

I pass to the consideration of his mission.

There is nothing in the history of the world as to the work any one man has done, to compare with the work of Paul in its great influence and lasting effect. Feeble in body, living by toil, a working man, this weaver of Tarsus went forth among the people of Greece and Rome, then the masters and rulers of the world, and conquered their ancient superstitions, and overturned their altars and temples of Diana and Venus and Bacchus and Jupiter and Mars and innumerable gods.

Nor did he conquer the pagan world only. He accomplished a task no less necessary, that was perhaps even more difficult, in emancipating Christianity from the racial and traditional religion of the Jews. He showed the superiority of Jesus to Moses in the dignity of his person and the authority of his mission. He taught the transcendence of Christianity, that the New Testament supersedes the Old. He disengaged religion from external rites and ceremonies, and from priestly and hierarchal domination and control. He made it purely moral and spiritual, progressive, expansive, universal. It was in connection with the labors of his apostleship that the center of operation for the promotion of the gospel moved away from the land of Israel and from Jerusalem to the great cities of the Gentile world, to Antioch, to Ephesus, and to Rome, afterwards to Alexandria and Constantinople, and in later times to Germany, Switzerland, and England, and in times still later, to America, as westward the Star of Bethlehem takes its way, with its mission of peace on earth, and good-will among men. When Paul asked at his conversion, "Lord, what wilt thou have me to do?" Jesus gave him the work for the

Gentile world, in which he laid down his life. "For this purpose have I appeared unto thee," said Jesus, "to make thee a minister unto the Gentiles, to whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." In this work the apostle labored to the end of his days. His ministry was of a much longer duration than that of Jesus. It covered nearly thirty years; that of Jesus three years and a half. Paul's missionary travels were far more extensive. Jesus suffered no personal abuse until he was scourged and treated with mockery and scorn and a crown of thorns and a purple robe, just before his death. On only one occasion is it reported that he had not where to lay his head. The personal abuse that Paul suffered was far more. The record of it is one of the most pathetic in literature. He was "in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times he received forty stripes save one. Thrice was he beaten with rods, once was he stoned. He was in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." His life was wholly a sacrifice. He had no other ambition than to be the servant of Jesus and he was willing and happy to fill up that which was behind of the sufferings of Christ for his body's sake, which is the Church, that is, the universal Church of all mankind. It was with reference to this work that he said, "Inasmuch as I am the apostle of the Gentiles, I magnify my office." There was nothing assuming or magisterial in him. He never preached himself, but Jesus Christ the Lord. In his old age, when in bonds in Rome, writing one of his epistles, he speaks of himself as the "prisoner of Jesus Christ for you Gentiles," and of the mystery which in other ages was not made known unto the sons of men, that the Gen-

ties should be fellow-heirs, and of the same body in Christ by the gospel.

Such was the mission of the Apostle Paul. He said of himself, that he bore in his body the marks of the Lord Jesus, that he was crucified with Christ, nevertheless, he added, "I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." This is the true Christian science, the knowledge of "the mystery of Christ;" as Paul says, it was made known to him by revelation. When the human life of Jesus, that was enclosed in flesh, expired on the cross, the spiritual and divine force, which was the soul of Jesus, rose to a world-wide influence and to a world-wide power. He had promised the disciples to be with them to the end of the world, and Paul found the promise fulfilled, as he felt in himself the spirit of power, of love, and a sound mind. He gloried in the cross of Christ, but still more in the resurrection and exaltation of Christ, who had abolished death, and brought life and immortality to light through the gospel. In his teaching, salvation and heaven and the life eternal are not only in the future, but an actual and present reality, now and here, in the pure heart and in the faithful and obedient life. In his mind, the sense of the divine, of God in Christ, transcends all limits of time. He sees in Christ the Head of creation, through whom it is the good pleasure of the Father, through the blood of his cross, to reconcile all things unto Himself, and God be all in all.

XX

THE GOSPEL ACCORDING TO PAUL

That gospel which I preach among the Gentiles. — GAL. 2: 2.

THE New Testament is the standard of Christianity as *it* was taught by Jesus and the apostles. For amount *of* matter in the volume Paul holds the first place. He is the largest contributor. More than one half of the book of Acts is a record of his life and ministry. His epistles abound in personal references to himself, so that the New Testament contains more information about Paul than of any other person save Jesus. Though not one of the "Twelve," he was an apostle in the fullest sense, and the Gospel according to Paul is of equal validity and value with the Gospels according to Matthew, Mark, Luke, and John. The Epistles to the Thessalonians, Galatians, Corinthians, and Romans, are with the Epistle of James, the earliest writings of the New Testament.

A Jew and son of a Pharisee, Paul had the advantage of having his birth and early life in a Greek city of refinement and culture, and also the rights of a Roman citizen. Sent in his youth to Jerusalem, he became a Pharisee of the Pharisees, and exceedingly zealous of the Jews' religion.


At the same time the home of Jesus was in Galilee, and when he went up to Jerusalem to some of the national festivals, it is probable that he and Paul were in the city and in the temple together, and that on some occasion Paul heard Jesus preach. Paul may refer to this, when he speaks of having "known Christ after the flesh." Their free and spontaneous conference with each other at the time of Paul's conversion warrants this concep-

tion, and it is confirmed by the words of Jesus to Paul that he appeared to him "for this purpose, to make him a minister and a witness of the things he had seen." (Acts 26: 16, marginal reading).

The ministry of Jesus was confined to a small territory of about one hundred miles, embracing only one large city, Jerusalem, while the ministry of Paul extended over thirty years, and was filled with long journeys in different lands, covering several thousand miles, having great cities, as Antioch, Ephesus, Athens, Corinth, Rome.

Next to the day in which Jesus was crucified in Jerusalem under Pontius Pilate, the days of most tragic interest in the origin of Christianity were when Stephen was stoned to death, and the witnesses laid down their clothes at the feet of a young man named Saul, and thirty years later when Paul was beheaded at Rome, under the emperor Nero. At the last as Jesus said, "I have finished the work which thou gavest me to do," Paul said, "I have finished my course." He was inspired with the same confidence in the resurrection and the life eternal which Jesus had, and in triumphant faith declared, "Now is Christ risen from the dead." As Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me," Paul saw in the manner of his death the establishment of his religion over the world. The cross on which Judaism and paganism, by the hand of Pilate and the rulers of the Jews, put Jesus to death, put an end to Judaism and paganism; and it came about that because of his death, even the death of the cross, God hath highly exalted him, says Paul, and given him a name above every name, that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

As the apostle to the Gentiles it fell to Paul to show the relation of Christianity to the Greek and Roman world, and its superiority to the wisdom of the wise and the understanding of the



prudent among their philosophers and sages. At the same time he recognized the fact that there were men of lofty minds among the philosophers. He probably knew of Socrates and Plato, and of Seneca, his own contemporary. At Athens he spoke courteously of the religious worship which he saw in that city, and from a saying of one of the Greek poets that "we are the offspring of God," he drew an argument for spiritual conceptions of the Supreme Being. Knowing the Greek language and literature and the laws of Rome, as well as the Hebrew language and literature and the laws of Moses, he was able to hold his own with Epicureans and Stoics and to stand for his rights as a Roman citizen against his Jewish accusers. That Christianity became both a Greek and a Roman religion and in time prevailed at Athens and Rome, is due originally to Paul. His preaching and epistles carried among the Gentiles what Jesus had taught among the Jews. Under other forms of expression, adapted to different conditions of society, he reproduced the Sermon on the Mount and the lessons of our Lord's parables. Nor were the words of Jesus written down by himself. We have them only as remembered and recorded by those who heard them, while we have many writings of Paul by his own hand.

A comparative study of the words of Jesus and of Paul will show the harmony of the apostle with the Divine Master. He preached the same gospel to the Gentiles which Jesus had preached to the Jews. As Jesus began his ministry saying, "Repent ye, and believe the gospel," Paul testified to the Jews and also to the Greeks, repentance towards God and faith towards our Lord Jesus Christ. Jesus spoke of conversion as a new birth; Paul calls it a new creation.

As Jesus preached that God loved the world and gave his Son that whosoever believeth might have everlasting life, Paul preached that God is the Saviour of all men, especially of them that believe, and that Jesus gave himself a ransom for all. As Jesus substi-

tuted filial relationship with the Father for racial advantages under the covenant with Abraham and the law of Moses, so Paul asked, "Is he the God of the Jews only? Is he not of the Gentiles also?" and he adds, "Yes, of the Gentiles also." As Jesus taught us to say "Our Father," Paul uses the same words over and over in his epistles; he calls God "the Father of mercies," and says, "There is one God and Father of all." What Jesus taught the woman of Samaria at Jacob's well, Paul taught the men of Athens on Mars hill, that God is a spirit, not to be thought of as like unto gold, or silver, or stone, graven by art and man's desire, or as dwelling in temples made with hands, or worshiped with men's hands.

As Jesus said, "I am meek and lowly in heart," Paul speaks of "the meekness and gentleness of Christ," and as Jesus gave an example of humble service on washing the apostles' feet, Paul says that Jesus "humbled himself and took the form of a servant." As Jesus taught the necessity of the government of the body and warned us against surfeiting and drunkenness, Paul says that he kept his body under and brought it into subjection.

The Beatitudes of the Sermon on the Mount have their counterpart in the "charity" of the thirteenth chapter of the First Epistle to the Corinthians. As Jesus laid down the Golden Rule and said, "Thou shalt love thy neighbor as thyself," Paul said that love is the fulfilling of the law, and, after mentioning one half of the Ten Commandments, he added, "If there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Jesus and Paul agreed in making amity, equity, reconciliation, reciprocity, and arbitration, the rules of human society and of the business of the world. Jesus asked for the "faithful and wise steward," who should be promoted to honor; Paul says, "It is required in stewards that a man be found faithful." As Jesus came with the message of "Peace on earth, and good-will toward men," Paul exhorts us to

live peaceably and follow peace with all men. Jesus taught us to love our enemies and forgive them; Paul said, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God through Christ hath forgiven you." As Jesus said, "Bless them that curse you," Paul said, "Being reviled, we bless." As Jesus called himself the "Truth," and said, "Verily I say unto you," that is truthfully, Paul speaks of himself as speaking the truth in love, as bringing men to the knowledge of the truth as it is in Jesus, and he says that his preaching was not yea and nay, that is, ambiguous, inconsistent, and contradictory, but yea and Amen, that is, true and positive and faithful. Religion cannot be severed from reason and truth, or from morality and virtue. Jesus warned men against error and falsehood, delusion and imposture. "Take heed that no man deceive you," was one of his characteristic exhortations. He said over and over, "Do not," "Be not, as the hypocrites." In like manner, Paul said over and over, "Be not deceived," "Beware, beware;" and he warned men against profane and old wives' fables. Jesus said, "Be wise as serpents, and harmless as doves;" Paul said, "In malice be children, but in understanding be men."

As Jesus drew men of all sorts and conditions to him, the rich and the poor, and he said, "That many shall come from the east and west, and shall sit down in the kingdom of heaven," Paul counted himself a debtor to the Greeks and to the barbarians, to the wise and to the unwise, and made himself all things to all men, that by all means he might save some. As Jesus spoke of "the children of the kingdom" as cast out, and others coming in their places, Paul says that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. As Jesus taught that the social and national distinctions and the domestic relations of this world do not continue in the future life, Paul says that in

Christ Jesus there is neither Greek nor Jew, Barbarian, Scythian, bond nor free, male nor female. As Jesus told the apostles to go into all the world and preach the gospel, and he that believeth shall be saved, Paul says that Jesus was preached unto the Gentiles, and believed on in the world. As the apostles were commanded to teach the nations, Paul speaks of himself as a teacher of the Gentiles in faith and verity. As Jesus represents the Holy Spirit as the moral power that shall bring light and truth into the world, and says, "Herein is my Father glorified that ye bear much fruit," Paul speaks of the teaching and witness of the Spirit, and of love, peace, gentleness, goodness, and other virtues as "the fruit of the Spirit." As in the Gospels Jesus is the light of the world and has an infinite breadth and liberality of mind, Paul bows his knees to the Father of our Lord Jesus Christ for his brethren, that Christ may dwell in their hearts by faith, that they may be able to comprehend what is the breadth and length and depth and height, and know the love of Christ, which passeth knowledge, that they might be filled with all the fulness of God.

As Jesus taught, "One is your Master, and all ye are brethren," Paul said, "We preach not ourselves, but Christ Jesus the Lord;" and he was careful to distinguish between his own advice and the commandments of the Lord (1 Cor. 7: 12, 25).

As Christ hath received us, we should receive one another, says Paul, and be kindly affectionate one to another with brotherly love. He made faith, hope, and charity the trinity of Christian principles; and the greatest of these is charity.

As Jesus by his life and teaching, and by his sufferings and death, put an end to sacrifices upon Jewish altars, and to the temple at Jerusalem, so Paul by his teaching and preaching broke down the altars and temples of idolatry and superstition among the Greeks and Romans, and established the faith that there is only one living and true God, the Father Almighty, and one mediator between God and men, the man Christ Jesus.

As Jesus made himself an example and told his disciples to do as he had done, Paul refers to his own example, and says, "Be ye followers of me, as I also am of Christ." In their sufferings and death Paul was like Jesus, not in form, but in fact. Jesus was slandered and called Beelzebub, and a deceiver; and he had a traitor in his camp. In like manner, Paul was a victim of reproach, envy, strife, and of false brethren, and suffered more personal violence than Jesus, in stripes above measure, thrice beaten with rods.

As the Gospels record more fully the incidents of Christ's death than of any part of his life, so Paul concentrates his thoughts upon Christ's death. He calls his preaching "the preaching of the cross," "setting forth Christ crucified." He also puts together in a summary the witnesses to Christ's resurrection, whose testimony is scattered variously in the Gospels, and adds testimony which they do not contain, and also his own.

If Jesus mentions particular actions according to which men shall be rewarded or punished in the next world, and says that the Son of man shall come in his glory, and all nations be gathered before him, and that he shall separate them one from another, as a shepherd divideth his sheep from the goats, Paul says that we must all appear before the judgment seat of Christ, that every man may receive the things done in his body, according to that he hath done, whether it be good or bad.

Such are some illustrations of the Gospel according to Paul, and of its harmony with the four Gospels. The Gospels and the Epistles agree that Jesus is the Christ, the Son of man, the Son of God, both human and divine. Paul agrees with Matthew as to the moral teachings of Jesus, with Mark as to the kingdom of God, with Luke as to the compassion of Jesus, and more especially with John as to the divine glory of our Lord. The transcendent words of Jesus as to his nature, in John's Gospel, appear in Paul's epistles as intuitions and convictions of Paul's

Own mind. John and Paul were men of a different temperament, but in striking similarity of sentiment; one, a divine; the other, a theologian; both were inspired with the love of God, and supreme devotion to Jesus Christ. If John speaks of himself as "the disciple whom Jesus loved," Paul says, "I live by the faith of the Son of God, who loved me, and gave himself for me." If in his earlier epistles Paul speaks of "Christ for us," in his later epistles he speaks of "Christ in us," of "Christ in you, the hope of glory."

The preservation of Christianity as a spiritual and holy religion, a religion of the mind, the conscience, and the heart, not to be hampered and confined by forms and ceremonies, but having the liberty of the spirit, is due under God to the teachings of Paul, that we are justified by faith, saved by hope, and made perfect by love. These are acts of the moral nature, convictions, and sentiments of the mind. As Jesus said, "The kingdom of God is within you." Paul said, "With the heart man believeth unto righteousness." Nor did the apostle undervalue the intellectual part of Christianity, but as in John's Gospel, Jesus is the Logos, the Reason of God, so Paul is a logician and a reasoner. Nor should it be forgotten that he said, "Whether there be prophecies, they shall fail; . . . whether there be knowledge, it shall vanish away. For we know in part, and prophesy in part. But when that which is perfect is come, then that which is in part will be done away." The dogmatist is no follower of Jesus or of Paul. Wisdom is humble that she knows no more.

The gospel according to Paul is a gospel of cheer and hope for all mankind. It has fulfilled, and in the future will still more fulfil, the mission which the Lord Jesus gave the apostle, to be his "chosen vessel, to bear his name before the Gentiles," and to be his "witness unto all men" (Acts 9: 15, 22: 15). When Paul's head was laid upon the executioner's block in the city of the Cæsars his work was done. From Damascus and Antioch

in the East, through the chief cities of the Roman empire, even to Spain, he had planted the gospel and published the Name which is above every name. Upon these services, upon the light and truth which he spread abroad, the history of future centuries rested. Thence sprang the better civilization of Europe. And when the dark ages which superstitions had engendered, rolled away, it was Paul who came again to the rescue in the Reformation, and brought back Christianity as a religion of faith and hope and divine love and of moral order in the conduct of life.

XXI

REPENTANCE

From that time Jesus began to preach, and to say, Repent. — MATTHEW 4: 17.

JOHAN the Baptist and Jesus each began their ministry by calling men to repent. "I came not to call the righteous, but sinners to repentance," said Jesus. At the close of his life, when he parted from the apostles, he commanded them to preach repentance and remission of sins among all nations.

Repentance is from a Latin word that signifies punishment. The words penance, penal, penalty, are of the same derivation. They express ideas of guilt and condemnation. These ideas are in every mind because of the universal fact of sin. Accusations of conscience, feelings of self-reproach for having given way to passion or temper, or for some wrong-doing, are in every bosom. There were no call to repentance, were there no sin. One is counterpart to the other. The next duty to not doing wrong is sorrow when we have done wrong. "The joy that is sweetest lurks in stings of remorse," says Emerson.

Sin is abnormal. We go contrary to our best nature when we go wrong. The moral law that requires truth and justice, is in our reason and conscience, as vision is in the eye and hearing in the ear. As the body demands food and clothing, so the mind demands righteousness and goodness. We were made for these things, as the lungs were made to breathe, or the limbs for exercise. When we fall into sin we fall into disorder, into disarrangement and derangement of ourselves, and we feel shame and self-reproach.

Be it also observed that we have our existence in mutual relations with one another. We have duties to others; and others have duties to us. We are one another's keepers. We are male and female, parents and children, neighbors and laborers together in our employments. We are in human society, as we are in the atmosphere. No one is outside. We touch one another, both serving and helping others, and being served and helped by them.

A laborious scholar devoted vast researches to discover what he called the "data of ethics." From the experience of the race in many countries and at different periods and in different stages of civilization, Herbert Spencer evolved those "data," after long chapters upon what he found tributary to human happiness and upon what he found tributary to human misery. And his "data" proved to be the same laws which exist intuitively in every reason and conscience, the same which Moses laid down in the Ten Commandments, and which Jesus reaffirmed.

That man was made for virtue is the commanding fact of his nature. It is the ideal of himself in his own mind. Virtue and manhood are synonymous. A good man is true to himself. Virtue is its own excuse for being, as it is its own reward; without it, a man falls into contradiction with himself; the head is sick, the heart faint, the lower part in control, lust and pride and hate in mastery, the man in slavery. "The sensual and the vile are slaves by their own compulsion."

To recover man from this state and bring him back to his proper nature, to duty and to God, is the work of repentance. "The Son of man is come to seek and to save that which was lost." Repentance of a godly sort means reformation of character and of life, a cleansing of ourselves from filthiness of the flesh and spirit. It was first and foremost in the preaching of Jesus and of the apostles. Jesus explained it to Nicodemus as a new birth. In the Gospel according to John the word repent does not occur. To be "born again" means the same thing,

turning from sin to a new life in God. Paul says that he testified to the Jews and also to the Greeks repentance toward God, and he told the philosophers of Athens, the Epicureans and the Stoics, that God commanded all men everywhere to repent.

The language of the apostle in speaking of the new life as "repentance toward God" indicates that it is a continuous and ever-advancing life. And so we are exhorted to lay aside every besetting sin, and run with patience the race that is set before us, looking unto Jesus. With Paul in his old age we must keep the body under and bring it into subjection, bringing forth fruits meet for repentance, even fruit unto holiness and the end everlasting life. It is because of this potency in the principle of repentance, that our Saviour said, "there is joy in the presence of the angels of God over one sinner that repenteth;" and Paul said that "godly sorrow worketh repentance to salvation not to be repented of: . . . for behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves."

Repentance thus enfolds the substance of Christianity. It is not only the starting-point of religion, but continues through every step of the way to the end. It is a progression and advancing work, dying daily unto sin and living unto righteousness. Our Lord calls us to perseverance and faithfulness and bids us watch and pray, that we enter not into temptation. Those who have come to repentance and begun the Christian life, are warned that it is impossible, if they shall fall away, to renew them again to repentance, seeing they crucify to themselves the Son of God afresh; they falsify his religion and put him to an open shame. Relapses after relapses into sin prove fatal. If we have done iniquity, we must retrace our steps at once, and do so no more. He that being often reproved, hardeneth his neck, shall suddenly be destroyed and that without remedy.

Religion makes no compromise with immorality and wicked-



ness. It cannot survive violations of the moral law. The profession may remain, but it is hypocrisy. Duty to God and duty to one another are in inseparable union. Jesus emphasized the latter; he said more about it than even of the former. In referring on one occasion to the commandments, he mentioned only those which refer to our duties to one another; and it is written that Jesus loved the young man who said, "Master, all these have I kept from my youth up."

The moral law is the same for all men. Those in public life are prone to abandon it in the interest of personal, party, or supposed national advantage. Mr. Gladstone, speaking of "Dis-establishment" in Ireland, which all the bishops in the House of Lords voted against, except one, said, that his "experience burnt into him the conviction that a man should beware of letting his religion spoil his morality." He added, "We are all tempted to this great sin." It is the sin that has brought many public men to grief. "With firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in," said Abraham Lincoln. It was by this "firmness in the right," that Christianity was first established in the world, and it became a sign of a Christian that he was one of a company of faithful men who were banded together in a holy covenant to do no iniquity. Thus Pliny, governor of a Roman province, describes them in a letter to the Emperor Trajan. It is one of the earliest notices of Christianity that history has preserved, outside of the New Testament. It was this exemplification of the new religion in virtuous lives, that won to it the approval of mankind in the second and third centuries. It was not by dogmas and creeds that Christianity made its way. Those things came later. It was as a saving health for a sick and weary world, recovering men to virtue, lifting them up to honor, with promise of the life that now is, and of a blessed future, that the Christian religion was seen to be God's gift of love and mercy to mankind, and that millions embraced it.

XXII

INTEGRITY

Let integrity and uprightness preserve me. — PSALMS 25: 21.

AN integer is a whole number, complete in itself, as distinguished from a fraction or part. The idea enters into the word integrity as applied to persons whose character is without flaw or defect. This idea is one of the best ideas in human thought.

To complete things, to put parts together, from opposites and contradictions to evolve order, is the business of every art and science and of all human work. It is the problem of the farm, of shop and store, of the school and the church, and of every household. For the start of things is in raw materials, and advancement comes by growth from crude shapes into finer forms and a better condition.

The primary elements and forces exist in heterogeneous mixtures, and must be handled with industry and skill to reduce them to our service, that we may have food and clothing, and houses to live in, and a thousand things for comfort and pleasure. We have learned to apply steam and electricity to transportation over sea and land, and to use electricity for sending messages, and even the human voice long distances. The nineteenth century made the sun an artist. More inventions are now promised and we are encouraged to hope that some day man will regain his original dignity and all things be put under his feet. Out of the bowels of the earth, out of arid wastes, out of waves of air, out of falling waters, the wit and labor of man will evolve new integers of wealth to enrich the world.

Working with nature, and cooperating with one another, it is possible for all mankind to acquire a sufficiency of things they need for their comfort and happiness. By faithful work, by good management, by prudential savings, upon a farm, in a factory, in commerce and trade, or in other pursuits, every person may gain something ahead, and in time secure a competence. This is the proper ideal and should be the aim of every person.

“Reason’s whole pleasure — all the joys of sense,
Lie in three words — health, peace, and competence.”

In the struggle for these things the chief problem is to bring all work from time to time to a finish. Not by procrastination or shifts, not by improvidence or waste, not by haphazard or spurts of activity, are honorable gains secured, but by steady application to business continued from year to year. It is by completing their tasks, gathering up the fragments, uniting odds and ends, that men multiply their possessions, and are enabled to hold things in their integrity, without incumbrance of debt or mortgage. Attention to these things is the common duty of all persons. In a world full of the sources of wealth the hand of the diligent maketh rich. The creation is lavish in bounty and he that soweth bountifully shall reap bountifully.

The idea of integrity in earthly and temporal things belongs equally to things spiritual and eternal. As a moral being, man begins his existence in weakness and ignorance. He is a little bundle of raw material. He comes to moral responsibility through the verdant experiences of childhood. He masters the alphabet, the multiplication table, and the Ten Commandments, and gains command of his temper and tongue, of his appetite and passions, not without mistakes, mortification, and falls. Neither knowledge nor virtue nor piety are acquired without frequent correction and amendment. The jewel of a pure heart and an upright mind is

ped from among the cares and common conditions of
ry life.

hael Angelo's statue of Moses once lay hidden in the quarry,
a shapeless mass of rock. So Moses himself was once
, now in a basket cradle among the rushes of the Nile,
nder the luxury and pomp of a court, and again, like the
ious Sphinx, amid the sands of the desert. By self-denial,
choice to suffer affliction with the Hebrew people rather
njoy the pleasures of sin for a season, by cherishing the
f Israel, by vigils and prayers in the wilderness and among
lemn mountains, he carved out a heroic character, and
e a man whom God knew face to face.

similar way the worthy men of all ages have disencumbered
elves of low and vulgar things, and risen to virtue and
ess of soul. Paul did not become the apostle of the Gen-
ntil he had been a bigot and a persecutor, nor until he had
d the goadings of his own conscience, nor did he attain
levation of mind which he subsequently gained, without
g his body under, and working out his salvation with fear
embling. From the shame of his youth, Augustine rose to
tly life, and told others that they might do the same, and
their very vices a ladder to the skies by sincere repentance
rm determination. His "Confessions" and his "Retrac-
show how he labored to put away his sins, and to correct
rors of his earlier writings. By renouncing low and base
its, and every sordid and selfish feeling, "cleansing himself
ll filthiness of the flesh and spirit," as holy writ puts it,
may scale and climb, by slow degrees, by more and more,
ining heights, and gain integrity of character.

idea of integrity, as thus explained, involves the whole
t of morality and religion. One cannot be a truly moral
or a truly religious man, unless he makes this the uppermost
a his mind and cherishes it as the aim and purpose of

his life. Religion enforces all duty and corresponds to man's moral nature, to his reason and conscience, in much the same way that material things correspond to the different parts of his physical nature, as light to the eye, the harmony of sound to the ear, or food to the stomach and the sustenance of the body. And as man wants the light to be clear, the harmony perfect, and the food pure, so he wants a pure and holy religion, that shall bring him to his God and Saviour. Such is the religion of Jesus Christ. It has come to restore man to his original integrity, as made upright in the image of God. It is the conclusion of the whole matter, that to fear God, and keep his commandments is the whole duty of man. Integrity and uprightness will preserve him. He may deliver his soul by righteousness. The testimony of his conscience is the approving witness of the divine monitor within. A good man shall be satisfied from himself.

It is an egregious folly, but too common, to disparage the moral virtues in connection with religion, as though they were alien to it, or a hindrance to the conversion of "moral men." When preachers tell the "moral man" that he is far from the kingdom of God, they reverse the teaching of Jesus, and show themselves unskilful in the word of righteousness. They set a premium upon vice when they parade its victims, who profess conversion, as heroes of faith. If vice is to be discouraged and virtue advanced in the world, the former must be reprobated and condemned, and every measure of the latter be commended and approved.

The Gospels show that Jesus was in sympathy with "moral men," and gave them acknowledgment and honor. It was of the pure-minded Nathanael that he said, "Behold an Israelite indeed, in whom is no guile." It was of a Roman soldier, a man generous and public-spirited, a friend of the Hebrew people, and tender-hearted for one of his household servants who was sick and at the point of death, that Jesus said, "I have not found so great faith,

no, not in Israel." While he was the friend of publicans and sinners, and represents the prodigal son, who had wasted his substance in riotous living, as welcomed back to his father's house, Jesus also represents the same father as saying to the elder son, who was a "moral man," and had never transgressed his father's commandments, "Son, thou art ever with me, and all that I have is thine."

In this manner, after the example of the Great Teacher, all goodness and the least measure of it should be appreciated and respected. It is in every instance a ray from the divine light of conscience in the soul. The principles of integrity, of morality, and of religion, are of one and the same nature and origin. All goodness is a fruit of the divine spirit, of the breath of the Lord. An upright intention, the love of truth, devotion to duty, the sentiment of humanity, the altruistic feeling and the feeling of self-respect as well, are correlatives and cousins-german of Christianity. They point to it, as the magnetic needle to the pole. They lead to Christ, when he is preached in the radiant glory of his character as the perfect man, the Holy One, who came into the world to redeem men from iniquity, and make them pure and holy. Let then the sentiment of integrity be cherished as the jewel of character, as the life of a good man, and let it be esteemed and honored wherever found, in the church or out, on pagan or on Christian ground. Happy the man who makes it his aim and rule to be true and do right always and everywhere, who says in his secret soul, not presumptuously, but sincerely, "As for me, I will walk in my integrity."

XXIII

PROPERTY

Take that thine is. — MATT. 20: 14.

OUR Saviour was a close observer of the world he lived in. It was very much as it is to-day. He knew the different employments of men and their different conditions. He knew the labors of the field, the work of the mechanic, the details of business, the laws of trade, the law of wages, the exchanges of the merchant, and how men buy and sell, and get gain, and lay up money.

To teach a proper use of these things was part of his ministry; how to make them helpers of virtue and stepping stones to heaven. He said much about food and clothing, of house and home, of property, possessions, and treasures.

Property is an essential of man's earthly life, and of civilization. It is a prime factor in our education. As soon as we are born, we want something that shall be our own. The babe must have its own clothing. From the cradle to the grave we must have our own food, our shelter from the storm, our bed to sleep in, and our own employment and work. As every man has an arm and a hand of his own, they mean that he should do for himself and provide for his own wants and his own benefit. They also show that we were made to acquire things, and to hold them, and be owners and possessors, so that we cannot only say, my hand and my arm, but also say, my house, my farm, my store, my business, my work.

There was never a more quixotic proposition than to abolish private property. There was never a more monstrous falsehood

than that property is theft; that the rewards of industry do not belong to the industrious, but to the sluggard and idler also. A theory of socialism which carries that meaning is abhorrent to common sense. For private property is a necessity of nature, and while the earth remains, and man lives upon it, the right will continue alongside the right to liberty and to the pursuit of happiness. Slavery is nothing more than the denial of property to its victims. The slave does not own himself.

Our Saviour recognized the right of ownership in all sorts of earthly goods, in houses and lands, in fields and vineyards, and of merchandise and money. He had his own home at Nazareth, and his own trade and tools, and means of support for his mother. An eminent Latter-day prophet, for whom I cherished high respect, Henry George, went beyond the teachings of Christ in discrediting property in land, though he conceded the right of private use by payment of rent or rental value to the State, and it was his ingenious theory to support the government by such rent, and do away with all other taxes. But our Lord spoke of lands and fields as men's own, as much as their money or merchandise. To all these things he applied the distinction of "mine" and "thine." The parable of the vineyard and the laborers recognizes the right of the owner to the vineyard, and the right of the laborers to their hire. It is the ever-recurring question of the employer and the employee, of capital and labor. Some sentences of this parable cover the whole ground: "Is it not lawful for me to do what I will with mine own?" "Friend, I do thee no wrong: "Didst not thou agree with me?" "Take that thine is."

In the parable of the talents our Lord explains the principles of religion and the rewards of heaven from the relations of capital and labor. The owner of an estate entrusts his servants with the care of it, when he goes away into a far country. Upon returning, he reckons with them, and says to one, "Well done, thou good and faithful servant; thou hast been faithful over a

few things, I will make thee ruler over many things: enter thou into the joy of thy lord;" but the indolent and petulant and unprofitable servant, who impugned his master's rights and his good name, is removed from office and cast into outer darkness.

In the parable to enforce the duty of mutual forgiveness, Jesus used the common language of creditors and debtors; "Pay me that thou owest." "Have patience with me, and I will pay thee all."

These were the general principles of business in the time of Christ, as they are to-day. Men want their own. Labor wants its rewards. Capital wants its returns. We all want that others shall pay what they owe us. Mercy and forgiveness are often called for, and should be freely exercised, but justice is the first want, the supreme demand of the world. It is not by forgiving all debts, by universal discharges in bankruptcy, that commerce and trade are carried on, but by discharging debts and paying bills. It is so in every country on the globe, in Europe and America, in India, China, and Japan. In every place, merchants and bankers and all people must meet their engagements, and do as they agree, or a general crash and wreck come. It is to avert such a catastrophe and establish justice, that governments are instituted, and that they exist under divine warrant and sanction, and are "ministers of God" (Rom. 13: 4). They stand to protect life and property. This is the great end of halls of legislation and of courts of justice. Mercy is the prerogative of executive clemency, but judges and magistrates administer law and justice, and by law and justice human society is knit together, and the nation stands.

The Christian religion vindicates both mercy and justice in the administration of the world, and exercises the one without damage to the other. It offers mercy upon condition of repentance and a return to righteousness. It says, "Go, and sin no more." Jesus reprobated thieves, and often referred to the eighth

and tenth commandments, which forbid stealing and covetousness. In exhorting one and another to sell their possessions and give to the poor, he recognized their right of property in their possessions. One cannot give what is not his own.

The peculiar doctrine of Christianity upon this subject is, not that there should be no property, not that there is any virtue in a vow of poverty, but that every person should have property, something of his own, and should respect the property of others and never desire for himself what belongs to another, or anything beyond reason and right.

Business and trade were active in the days of our Saviour. The Jews were merchants and bankers then as now. Some became rich by fair means; others, by foul means. Under the protection of Roman law property was secure and industry and enterprise made great gains. The temptations to greed, to excessive accumulation, to unscrupulous acquisition, were the same as now. Men who professed sanctity and were leaders in Israel, practised extortion, acquired widows' houses, and justified dishonesty by artifice and chicanery. Jesus compared them to whited sepulchres, fair without, but within full of dead men's bones and uncleanness. In the presence of such sanctimonious pretenders, Jesus condemned their hypocrisy, and said to his disciples, "No man can serve two masters;" "Ye cannot serve God and mammon." He forbids the idea of merging the love of God with the idolatry of this world, of which mammon was representative. An ancient god bore that name, and the name stood for money, which can buy all things. In opposition to the idea of serving God and mammon, Jesus taught the right use of money, making it not our master to bind us to earth, but our servant to lay up for us treasures in heaven. He gives four reasons, the moth, the rust, the thieves, and the tendency of money, when pursued with greed, to harden the heart against God and humanity. Paul teaches the same lesson when he says

that "the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." The epistle of James speaks of moth-eaten garments, of corrupt riches, of cankered gold. The apostle Peter speaks of "filthy lucre," of "covetous practices," of "wages of unrighteousness." St. John says, "if any man love the world, the love of the Father is not in him."

The superiority of the soul to the body, of the treasures of the mind to the things of the earth, is the commanding truth of Christianity? We are warned over and over that the body is mortal, and must see corruption, that all property is insecure, that riches take wings and fly away, that the tooth of time consumes all earthly estates.

It is sheer folly, therefore, to be wholly engrossed in things of this world. They perish with the using. They are deceitful riches. Persons who have a surfeit or superfluity, find there vanity and vexation, that they cannot cool a fevered brain or console an aching heart. For the happiness of life, a good name is rather to be chosen than great riches and loving favor rather than silver and gold. In one of his parables Jesus spoke of a rich man who wanted nothing but to eat and drink and be merry, as a fool, and said, "So is he that layeth up treasure for himself, and is not rich toward God." In the parable of the unjust steward Jesus told his disciples to "make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." There were rich men in the early churches and Paul followed the example of Jesus, when he said to a young minister, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come,

that they may lay hold on eternal life." Nor is there any better wisdom with reference to property than the prayer of Agur, "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

Excessive riches and beggarly poverty have each the same tendency to belittle and debase the mind, and to vitiate and destroy piety. Therefore, avoid both; poverty, lest it come upon thee as an armed man, and bring thee into distress and want; and riches, "the toil of fools," as Jesus calls them, in Milton's verse,

"The wise man's cumbrance, if not snare; more apt
To slacken virtue, and abate her edge
Than prompt her to do aught may merit praise;"

and be satisfied with a moderate and reasonable competency, and with godliness, which with contentment is great gain.

XXIV

THE CARE OF THE BODY

Let not sin therefore reign in your mortal body. — ROM. 6: 12.

MAN is of a double nature, the two parts mixed and affiliated, but separate and distinct. One part belongs to the material world, to the world of sense, to the sight of the eye, the hearing of the ear, the taste of the mouth, the handling of the hand, the movement of the feet. The other part belongs to the world of thought, of reason, to things of the mind, of the imagination, things invisible, intangible.

Over his body man has instant control. No other form of matter is so close to him as his eyes and hands and feet. They do his bidding immediately. They are his servants, and they are under his exclusive management, direction, and control. They are the instruments of his activity, by which he comes to know himself, and to know other persons and other things.

A man's body is his own, his five senses, his speaking tongue, his hands and his feet. It is through them that he does his work, makes his mark in the world, and fixes his destiny. Religion teaches that the deeds done in the body are to determine our place in the hereafter.

The care of his body is, therefore, man's first and foremost duty. Here your power is absolute; no one else can see with your eyes, hear with your ears, speak with your tongue, or go here and there with your feet. While you live on earth, your body and mind are in an inseparable union, and, after the period of childhood is passed, the care of the body belongs exclusively

to yourself. The responsibility is wholly yours, until death snaps the vital cord that connects body and mind.

Because of the inferiority of the body, because it is made of the dust of the earth and is subject to corruption and decay, because it is often made the instrument of vice and shame, some persons have conceived of the body as unworthy of respect, and have even made it a part of religion to neglect it.

It was an ancient speculation that the material body is the product of an evil principle, and that, with everything material, the human body ought to be neglected and ignored. The chief father of the Latin Church was carried away with this speculation from his nineteenth to his twenty-eighth year, and in his "Confessions" tells a dreary story how he was deceived by a false-named religion into pride, superstition, and vanity. To believe, on the contrary, that it is God who has made and fashioned the human body, gives dignity to life, and makes the care of the body a religious duty.

The continual round of work in providing food and clothing for the body, in arranging for the labor of the day and for the rest of the night, is of equally religious concern and importance with services of prayer and praise. He who does not provide for his own in these respects, denies the faith and is worse than an infidel.

Jesus was a friend of man's earthly life. He recognized the sanctities of home, of marriage, and birth, and cherished a deep sympathy for those in distress and want. He did not shut his eyes to the fact of sickness, or deny the reality of palsy and lunacy and demonism, but put his hand in healing touch upon them, so that men said, "Himself took our infirmities, and bare our sicknesses." It was in a body like our own that he did the work of our salvation. He made every member and sense, his eyes and hands and power of speech, agents of his mercy to mankind. And in his great sacrifice, his head was crowned with thorns, his hands

and feet were pierced with nails, and his side ran blood. It is by the use of the members of the body in honest industry and faithful work, giving a friendly hand to one another, laying hands upon the sick, laying hands upon children, and walking in the footsteps of him who went about doing good, that the divine mission of our Saviour is carried forward in the world, and the profitableness of godliness, "having promise of the life that now is," has fulfilment.

The proper care and the right use of the body is, then, the condition both of personal salvation and of the salvation of the world. This is the ground of the various exhortations of Holy Writ, that we present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service, that we let not sin reign in our mortal bodies, that we yield our members as servants to righteousness, and have our bodies washed with pure water.

The flesh, when unclean, unruly, and ungoverned, becomes man's worst enemy. What might add a thousand blessings to life, the eye, the ear, the voice, the hand, the feet, that in their proper use are exquisite and powerful agents to ennoble man, become to many men agents of their degradation and ruin. Care and caution are imperative if we have any regard for ourselves, for our own advantage and happiness, or any regard for others. The problem of virtue is not a hard one. Her ways are pleasantness. A man is happier when he keeps his body under the law of his mind, nor lets his head, nor hands, nor feet, offend against his conscience.

The wide world is not our charge, only a little portion of its dust, the five senses, and a few members, muscles, and nerves, that make up the body. Here you hold the scepter. Here you have absolute command. Here then, maintain the ascendancy of reason and conscience, and of wisdom and virtue. Every part of man is good, when each part is kept in its place. As fire and water in their place are good servants, but out of their place are

bad masters, cruel and relentless, so are the members of the body. By their right use we may walk the heavenly streets, and reach the heavenly hills, or their foul use may drag us down to perdition.

It is the first and paramount work of Christianity to redeem the body, as it is the first duty in the Christian home, and in the Christian school, to teach the proper care and the right use of the body. It is recorded of Jesus that he spake of "the temple of his body." He regarded it as the shrine of his soul. The four Gospels record the works that he did with his hands, and the words that he spake with his lips. More than the temple in Jerusalem, more than any proud cathedral in modern times, the life of Jesus, when he dwelt in mortal clay, incarnate in flesh and blood, with all the parts and proportions of a man, stands for the highest majesty and glory. It is for his disciples to live in the world as he lived in the world, to practise the same virtues, the same charities, the same temperance and self-denial, and do similar good works with the same single eye to "the Father which seeth in secret," that their "whole body be full of light," and they, too, "glorify their Father in heaven," as Jesus said (Matthew 5: 16; 6: 4-22.)

XXV

SALVATION BY HOPE

We are saved by hope. — ROM. 8: 24.

MANY are the agencies and influences of Christianity in promoting salvation. It is commonly said that Christ saves, or that we are saved by grace, and men speak of saving faith. At the same time Paul says that to some persons Christ is of "no effect," and shall "profit nothing," and James asks of a man who says he has faith, but hath not works, "Can faith save him?" A believing wife is spoken of as saving her husband, and a believing husband as saving his wife. Holy Writ says that the ingrafted word is able to save the soul. Baptism is said to save. The faithful preacher saves himself and them that hear him. Men are exhorted to save themselves, and he who converts a sinner from the error of his ways saves a soul from death. And we are saved by hope.

All these statements are true, as all these agencies are of service and value. We, however, distinguish between them, some as of more, others of less importance. We say of Christ that he is the efficient, the meritorious cause of salvation, of faith that it is the procuring cause, and of other agencies that they are aids or auxiliary.

It is well that man has so many and so varied agencies for his help. Most of us need them all. Every one of them is serviceable in its time and place. Let it not be thought, then, that I disparage or depreciate other agencies when I extol and honor the principle of Hope. This is the theme of our present medi-

tation: the Nature, Influence, and Saving Power of Hope. "We are saved by hope."

What then is hope? It is not seeing things or having them actually in hand for what one sees or has, he no more hopes for. Nor is it only a wish or a desire, but a stronger and more positive feeling, a veritable possession of things in the mind, a realization of them in conception and thought and assurance; and the enjoyment of them in hope is often greater than in actual possession afterwards. The sentiment is one of the good angels the Creator has implanted in our nature to brighten life and allure us in the ways of wisdom and virtue. True, it may expose us to illusion and deceit, as the sentiment of faith exposes us to credulity and imposture. Men may cherish visionary dreams or phantoms of the imagination, as they may believe counterfeits and false appearances. But danger of perversion is common to all good things. Freedom, one of the best of heaven's gifts, brings hazard: and while danger and hazard should stimulate watchfulness and caution, they should not deter us from a proper use of the endowments of our nature within the limits of reason and the holy laws.


We were made to exercise the sentiment of hope, and Christianity shows its adaptation to our nature by giving the highest encouragement to the sentiment in reminding us that God is a God of infinite wisdom and of perfect love, and by presenting to our consideration supreme reasons why we should set our hope in God, and hope to the end.

When we say in the first article of our faith that we believe in God the Father Almighty, and say in the second article that we believe in Jesus Christ his only Son our Lord, we lay the foundation for a large Christian hope. So long as we maintain that faith we can never distrust the Eternal Goodness, or think of the power that presides over all things as other than friendly to the best interests and the highest ends of the creation. The conception of God as our holy and righteous Father, whose nature is

love, whose law is the truth, whose wisdom is infinite, of whom, and through whom, and to whom are all things, brings with it the assurance that all things in heaven and earth shall work together for good in the economy and providence of the universe.

Of course our minds are too immature and limited to fathom the mysteries of universal being. We cannot even gain a satisfactory comprehension of ourselves. It were preposterous to think that creatures of yesterday, whose life is but a span, should in a few years gain an adequate knowledge of One whose days are from everlasting to everlasting. A little reflection makes it apparent that God's ways must be higher than our ways and his thoughts than our thoughts. We may, therefore, always be confident that behind whatever clouds and darkness at any time enshroud us the sun is still shining and that all is clear and bright above. Our perplexities and misgivings, our doubts and fears come obviously of our ignorance, and we must learn to possess our souls in patience, and wait an explanation of things dark and mysterious until the shadows flee away and the growth and enlargement of our minds enables us to see reason and right in events that now baffle and confound us.

To assure mankind of the love of God, to convince them of it, is the particular object of Christianity. Our Saviour was a preacher of the gospel, which means the good tidings of God, and he commanded the good tidings to be preached to every creature. He taught that love is at the heart of the universe, and he gave us exceeding great and precious promises for our encouragement and cheer that thereby we might become partakers of the divine mind. Faith warrants hope. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" When the love of God is shed abroad in the heart by the Holy Spirit, we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. If God be for us, who can be against us? And




we become persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Our religion inspires us with faith in the ultimate triumph of the right and the good, and in the prevalence of whatever seems wisest and best to the infinite intelligence in the general plan of a vast and illimitable universe. While it deplores the portion of those who despise the goodness and forbearance and long-suffering of God, it also assures us of the kindness and love of God our Saviour, and of "times of restitution," and a new creation of the world in righteousness.

The existence of physical and moral evil is perhaps not wholly soluble in man's brief lifetime, but there are so many explanations that it is reasonable to think there are other explanations which we shall find out later, that will clear up every difficulty and satisfy our minds perfectly. The enlightened Christian is not blinded by a visionary optimism to deny the existence of evil, or to regard evil and badness as a mere seeming and illusion, but he sees them in a practical, common-sense view as things or conditions real and actual which he must shun and hate and put away. He is not so mystified nor his heart so cold that he does not see or feel his own suffering and misery, or the suffering and misery of others, but as it was with the Lord Jesus, he has consciousness of the sorrow that is his own and compassion for the sorrows of others.

In fact, instead of not perceiving the reality of sin and misery, Christianity makes us more sensitive to their existence and prompts more earnest efforts to remove or ameliorate them. Amid things dark and inscrutable the Christian holds fast the faith that this is God's world and he rises superior to his temptations and fears, trusting in the promise that all things shall work together for

good to them that love God. Trials and troubles, most staggering and shocking, sometimes prove purifying and ennobling to character. Our Saviour himself in retrospect of his cross said: "Ought not Christ to have suffered these things, and to enter into his glory?" That sorrow and pain often bring real and lasting good is the experience of every one. Our downfalls, our errors, our sins correct us, and we learn vigilance and humility and self-control. Under the discipline of privation and loss, in the school of adversity, we gain wisdom and moderation in the conduct of life, and wholesome virtue. The training of the home and of the school comes through restriction and restraint, through self-denial, through the mortification of pride, and surrender of ease, self-indulgence, and self-will, and through many hard and irksome tasks. The rod and reproof give wisdom. The improvement of our character, the advancement of our nature comes in encountering the difficulties and obstacles that would thwart our progress. It is by the way of the cross that we come to enduring honor and the unfading crown. The heavenly Father chastens his children for their profit. Many of the evils we suffer are not only retributive, but they are remedial and corrective, so that it may truly be said, "Happy is the man that God correcteth." It is of the very mercy of the Lord that we suffer for our sins until we shake them off, and learn obedience by the things we suffer. The reproaches of conscience and the torments of remorse are calculated to bring sinful souls to themselves, to excite anxiety and fear lest a worse thing come. It is the hope of many thoughtful and devout minds, as it was in the vision of prophets and apostles, that our Saviour would put away the sins of the world and draw all men unto him. The Lord Jesus himself avowed that hope. Just how and when the consummation shall come is hidden; but there is warrant to believe that in other cycles and eons of time evil shall recoil upon itself and, as Milton said, "mix no more with goodness," and in its restless whirl be self-



Consumed and perish everlastingly. Then grace shall reign through righteousness, and the divine love which never faileth shall be more than all our sins, and as in the vision of St. John, the tabernacle of God shall be with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God, and God shall wipe away all tears from their eyes, and sorrow and sighing shall flee away. Then, says St. Paul in his chapter on the Resurrection, shall all things be subdued unto him, and the Son also be subject unto him that put all things under him, that God may be all in all. In this faith a profound thinker says:

“It’s wiser being good than bad;
It’s safer being meek than fierce;
It’s fitter being sane than mad.
My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That after last returns the first,
Though a wide compass round be fetched;
That what began best can’t end worst,
Nor what God blessed once prove accurst.”

In this faith we rejoice in hope of the glory of God, —

“That God, which ever lives and moves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.”

Such are the cheering and inspiring and ennobling sentiments of the Christian hope. It stands midway in the trinity of principles that constitute the life and salvation of the soul. It is a supporter of the other principles and should be cherished equally with them in our conception of the divine life and in our experience and practice of Christianity. The epistles of Paul glow with this sentiment. He says that hope is as an anchor of the soul, and he exhorts us to hold fast the profession of our hope without

wavering, and attain the full assurance of hope unto th
His words accord with those of Jesus that bid us be of good
and fear not, but keep ourselves from anxiety and wor
trouble of mind. I would renew these exhortations an
every one to be of good courage, and not go down-hear
look too much on the dark side of the world, but look
bright side and abound in hope and be saved by hope, a reas
religious, and holy hope.

XXVI

THE REFORMATION

The time of reformation. — HEB. 9: 10.


WHEN a member of the Reformed Church was asked, "Where was your Church before Luther?" the reply was, "Where was your face before it was washed?" Cleanliness next to godliness. Purity of character, integrity of life, and physical health, require that the heart be sprinkled from an evil conscience, and the body washed with pure water. Renewal and repair, reconstruction and restoration, must follow waste and decay, or things go to rack and ruin. The granite rocks disorganize; sixteen-million-dollar battleships, the pride of the navy, all a prey to rust and become useless hulks; mammoth cannon of eight-mile range, for the same reason, are broken up and thrown into the waste heap. Pharaoh and his chariot were drowned in the deep sea. Xerxes had his Thermopylæ, Cæsar his Brutus, Charles I his Cromwell, and George III might have profited by their example. But hoary abuses were too proud in their wealth and power to correct themselves. "Turn over the pages of history," says Emerson, "you will hardly find one or two princes whose folly has not inflicted great misery on mankind." Ancient history shows but one Cincinnatus; modern history but one Washington. "Whatever the pretensions of any body of men," says the author of "The History of Civilization," "they are sure to abuse power, if much of it is conferred upon them. The entire history of the world affords no instance to the contrary."

The Lord Jesus exposed the abuses of the scribes and Pharisees,

who, while they sat in Moses' seat as ministers of justice, devoured widows' houses, and laid heavy burdens upon men's shoulders, which they themselves would not touch with one of their fingers.

Towards the close of his life, by the parables of the husbandmen and of the talents, Jesus explained to the disciples his going away and leaving his cause in their hands. He represented some of the husbandmen as becoming cruel and treacherous and some of the servants as wicked and slothful. And he told them that a day of reckoning would come when the Son of man shall gather out of his kingdom the evil things and them that do iniquity. And so it has been in fact. The history of the world is a history of judgments upon the world. Christianity in its march from land to land sometimes fell into the hands of wicked men, who made gain godliness and made a merchandise of souls. A long train of abuses brought the church into the Dark Ages. Mahomedanism, which was largely a protest against idolatry and superstition, overran western Asia and northern Africa, the original seats of Christianity, and the papacy subjugated the most of Europe to its control. Rome was once more "mistress of the world," and Christianity was paganized more than paganism was Christianized. Meanwhile, the voices that were lifted up by Savonarola, Wyclif, Huss, and others, against superstition and despotism, were suppressed, until at last the day of judgment came.

Nine years before the discovery of America the child was born who was destined to be the reformer of the Church. His mission was to restore faith in God and in the Lord Jesus Christ. In vigils and prayers and penances and a pilgrimage to Rome he followed the current superstitions of his time. "Holy Rome, I salute thee!" he said, as he threw himself on the earth when he first saw the city. But he was soon staggered by the hollow ceremonial of the papal court, and by the profligacy of the Roman clergy, and was struck with shame when he found himself on his knees, victimized by a plenary indulgence, climbing Pilate's



staircase, fabled to have been brought miraculously to the city. At that instant there flashed upon his mind a saying of the apostle Paul, "The just shall live by faith," and he arose and stood upon his feet, disenthralled of superstition. That saying is repeated in Paul's epistles, and it kept sounding over and over in the mind of young Luther, then twenty-seven years of age.

Only superficial thinkers disparage faith, as though it were of little consequence what men believe. In fact, it is a vital matter, as faith determines character and life. Men follow their convictions. Faith in God, the Father Almighty, Maker of heaven and earth, whose laws are holy and his commandments just, and in our Saviour Jesus Christ, "the Righteous," ennobles a man, and lifts him up to the standard of his confidence and trust. Faith in Mahomet makes a Mahomedan. Faith in the pope makes a papist. Faith in mammon — that this world is all, that the body is all, that death ends all — makes a mammon-worshiper, a worldling, a materialist, a sensualist.

The master-abuse of Christianity is the substitution of outward forms for the inner life of God in the soul. The sale of indulgences to enrich Rome was the masterpiece of ancient superstition. The bringing of this traffic into Wittenberg, where Luther was preacher and professor in the university, was the immediate occasion of the Reformation. Luther denounced the scandal from the pulpit, and on the last day of October, 1517, posted upon the church doors his theses against it. A few of his propositions show the Reformer's conception of Christianity as a spiritual religion, as the free grace of God, not to be purchased with money:

"I. When our Lord Jesus Christ says, 'Repent,' he means that the whole life of the faithful on earth should be a constant and continual repentance.

"xxxvi. Every Christian who feels true repentance for his sins has perfect remission, without the need of indulgences.

"XLVI. Christians ought not to waste money on indulgences.

"LII. To hope to be saved by indulgences is to trust in vanity and lies."

Leo X's bull, excommunicating Luther, followed the next year, and afterwards the burning of the bull by the Wittenberg professors and students, at the east gate of the city, with Luther at the head of the procession, December 10, 1520.

Such were some of the incidents which attended that change in the history and fortunes of the Christian religion known as the Reformation. The change immediately spread over Europe. It was another epiphany of the Son of God, another star in the moral heavens, adorning the horizon of the modern world, guiding the wise men of a later age. It was the restoration to some extent of original Christianity. It threw into the land of shadows and forgetfulness many evil things that had encrusted themselves as barnacles upon the church. It restored the New Testament to authority as superior to creeds and dogmas of later date. It translated the Bible into the modern languages and conducted the worship of God in the language of the people in their respective countries. It established schools. It taught men to think for themselves and judge what is right. It awakened feelings of manly independence and self-reliance.


The benefits of the Reformation, however, were not without drawbacks. It shared similar fortunes to those which befell Christianity in the early centuries. As then, Oriental mysticism, Greek subtlety, and love of display, proved alien to the simplicity of Christ, so now a disputatious and intolerant spirit, and the love of pomp and power, checked the progress of the Reformation and multiplied sects and parties.

At the same time, the Reformation exerted a healthy retroactive influence upon the Church of Rome, which brought about a correction of many abuses. Erasmus shared in Luther's opinions, but thought that reform should come from within, and he re-

mained in the Church of Rome. For a time the hierarchy took up the work. No such scandalous characters as some who had previously sat in the papal chair filled it again. Missions and charities and schools have been multiplied, and the reproach of ignorance and debased conditions taken away from subjects of the Roman fold in some countries.

This review of history reminds us that the work of guarding the purity of religion requires constant and continual care, and is never to be intermitted. Human nature being as it is, and the temptations of the world, the flesh, and the devil being as they are, reversion and relapse are dangers that confront all institutions, both secular and ecclesiastical. Let him that thinketh he standeth take heed lest he fall, and watch and pray always, and mortify the deeds of the body, the lust of the eyes, and the pride of life, as exhorted in Holy Writ. The correction of ourselves is our only security. Regeneration, putting off the old and effete and putting on the new man, is the law of life. Without repairs a house falls into decay. Without reconstruction things go to destruction. To gather out all things that offend, and them which do iniquity, is the law of a living religion and of a living church. Eternal vigilance is the price of escaping the corruption that is in the world through lust. Reformation, like education, must be continuous. To grow in grace and come to a perfect manhood we must lay aside every weight and besetting sin and take up the cross daily, to the final hour. The great work of the Reformation and of Luther was to carry men back to God, and to the Lord Jesus, the Son of God.

Luther deprecated and discouraged undue deference to himself, and would not have any call themselves by his name. His complaint of the pope and of the Church was that they put themselves in the place of God and of Christ. To restore the ancient faith and the eternal life was his ambition. Therefore, while we do not take his name and count it contrary to the Christian



profession to assume any human name, we honor his memory in our hall of fame. We renew our adherence to the divine principles and sentiments which he espoused and defended, and with him we say in the language of the Psalmist,

"A mighty fortress is our God."

XXVII

IN COMMEMORATION OF JOHN KNOX¹

Who through faith subdued kingdoms. — HEB. 11: 33.

THE four-hundredth anniversary of the birth of John Knox recalls a great character, and some of the most important events in modern history. Born twenty years after Luther he was like him a priest in early life. On being enlightened, he broke with the pope and became a leader of the Reformation in England and Scotland.

Important and valuable as is all history, the introduction and establishment of Christianity in the first four centuries and the Reformation in the last four centuries, are the highest movements and the greatest struggles that have been made in the world for the civilization and advancement of mankind. It is true that history repeats itself, and that Nineveh, Babylon, Egypt, Jerusalem, Greece, and Rome may give valuable lessons to modern times, but to common people ancient history is too far away to be of much interest or afford much instruction. Christianity, on the other hand, is the living question of the present day. This is the Christian era and the great powers of the world call themselves Christian nations.

The question is as to the reality, truth, and divine authority of this religion. Shall Christianity advance and triumph, or shall it retrograde and pass away? Shall it be accounted the highest law of human life and be everywhere enthroned, or shall it be accounted moribund and exploded as a false decretal? Shall we cherish the hope of the personal and of the collective

¹ Preached May 21, 1905.

improvement of mankind and never weary in well-doing, or shall we despair of human society and see nothing ahead but wreck and ruin? Shall humanity and justice be established among the nations, or shall greed and spoil be the rule of business and the law of commerce and trade?

Christianity came with a message of peace on earth and goodwill among men. After long struggles and ten great persecutions under as many Roman emperors, it finally gained authority in the world and displaced heathenism. The empire and the Church joined hands. Christianity was made a State religion and was clothed with wealth and power. Men thought it a triumph of the gospel. But it soon proved otherwise. The possession of wealth and power corrupted the Church, and ambition, avarice, hypocrisy, and pride put on the cloak of religion, and dominated Christianity as an ecclesiastical organization.

Our Lord in his ministry warned his disciples against these evils; the apostles repeated the warnings and there have risen up in nearly every age faithful servants of God to do likewise. As in the Jewish Church, Samuel, Nathan, Elijah, Isaiah, and Jeremiah declared to the house of Israel their sins, and called for the reformation of religion, so in the Christian Church, Wyclif, Savonarola, Huss, and Jerome of Prague lifted up their voices against the superstitions and corruptions into which religion had fallen.

Early in the sixteenth century the soul of a German monk was stirred by what he saw of shame and wrong in the administration of Christianity. His clarion voice for reform resounded over Europe. It was heard in Scotland and awakened a response in that kingdom, where pride and despotism were in sovereign sway. A Roman cardinal was there in power and held the sword. He imprisoned and burned at the stake the followers of the Reformation. John Knox barely escaped his fury and the assassination

with which he was threatened, to become the leading spirit in the Reformation of the Church of Scotland.

A universal scholar, a man of force and firmness, a bold and fearless preacher, mighty in the Scriptures, his life was full of striking incidents and of great services. He was in prison and in exile; he had to face the ire of Mary Queen of Scots, and of "Bloody" Mary of England, and the displeasure of Queen Elizabeth, three of the most remarkable women of history.

Mary Queen of Scots was possessed of such beauty of person, of such grace and charm in her manners, of such quick and bright intelligence, as won a host of admirers and at the same time exposed her to frightful temptations from the adulation of her admirers and from her own pride and vanity. Her ambition and her passions overcame her better nature, and falling into the hands of profligates and bigots, and dominated by superstition, she was betrayed into atrocious crimes.

Mary, Queen of England, was a woman of entirely different character, without charm of person or strength of mind, a complication of vices. With a haughty spirit and a cruel and malignant disposition, she became the wife of Philip II of Spain, and they together reproduced the Ahab and Jezebel of Elijah's time. In her reign, Latimer, Ridley, and Cranmer were burnt at the stake; and John Knox was condemned to the same fate, but, escaping in time to the continent, he was only burnt in effigy. In the five years of her reign Knox found shelter and protection in Germany and Switzerland, and, with his many other services to the Reformation, took part in an English translation of the Bible, which from being printed at Geneva was known as the Genevan Bible. It came into general circulation in England. Upon the death of Mary, Knox returned to Scotland, and would have stopped in England, but the new queen disliked the Scotch reformer, preferring a temporizing policy, and was especially desirous to keep the government of the Church in her own hands.

Her imperious disposition disdained the counsels of Knox, that would have curbed her power and given to the people a voice in Church government.

Immediately upon the death of Mary, Knox addressed an "Exhortation to England, wishing to all the estates thereof true repentance, with the spirit of wisdom, discretion, and understanding." I hold in my hand a book from the Public Library, containing this "Exhortation." The book has the autograph of its ancient owner, "John Graham," with the date, "June 10, 1746."

John Graham was born in Edinburgh in 1694; he came to America in 1718, when twenty-four years old, and was a minister of the gospel in Connecticut for fifty-four years, and died in 1774, aged eighty years. A granddaughter and several of his great-grandchildren were honored and beloved members of this congregation in former years, as are now some of his great-great-grandchildren. His full name was borne by our beloved and honored deacon, John Graham Foote, who was a corporate member of the A. B. C. F. M., a director of the Chicago Theological Seminary, and the first treasurer of the Burlington and Missouri River Railroad Company. His brother Mark was a member of our choir; of two sisters, one was the wife of David S. Sheldon, the first professor of science in Iowa College, and founder of the Academy of Science at Davenport; the other was the wife of John H. Gear, governor of Iowa and United States senator.

The title of the book is "The History of the Reformation in the Church of Scotland, containing five Books; together with some Treatises conducing to this History, to all which is subjoined an Index not in any former edition. Published by Authority. Jer. v. 1. Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek ye in the broad places thereof, if ye can find a Man, if there be any that executeth judgment,

that seeketh for truth, and I will pardon it. 2 Cor. xiii. 8. For we can do nothing against the Truth, but for the Truth. Edinburgh, Re-printed by Thomas Lumsden and John Robertson, and sold at their Printing-House in the Fish-Market. MDCCXXI."

From the "Exhortation to England for the speedy embracing of Christ's Gospel, heretofore, by the tyranny of Mary suppressed and banished," written less than two months after the accession of Elizabeth, I quote the following:


"1. In the name of the Lord Jesus, I require of you that no dumb dog, no poisoned and pestilent Papist, none who before persecuted God's children, or obstinately maintained idolatry, be placed above the people to infest and poison the souls which Christ has redeemed with his precious blood.

2. That benefice upon benefice be heaped upon no man; for how horrible was that confusion, that one man should have two, three, four, five, or six, or seven benefices, who scarcely in the year did so often preach. Let that pestilence proceeding from avarice be utterly avoided.

3. Let no man in preaching be charged above that which a man can do. I mean that bishopricks be so divided that of every one as they now are, be made ten, and in every city and great town there be placed a godly learned man, with so many joined with him for preaching and instruction as he thought sufficient; for the great dominions and charge of your proud prelates are no part of Christ's true ministry, but of the tyranny invented and maintained by the Roman Antichrist.

4. That diligent heed be taken that such to whom the office of Preaching is committed, discharge and do their duties; for it is not chanting or mummeling Psalters that can feed the souls of the hungry sheep. Christ and his apostles teach another lesson, commanding us to preach.

5. Let none that be appointed to labor in Christ's vineyard be



entangled with civil affairs; for as touching their coming to Parliament for matters of religion, it shall be superfluous, if God's true religion be so established that it never after be called in controversy.

As touching the Execution of Discipline, that must be done without respect of persons, so that the ministers, albeit they lack the glorious title of Lords, and the devilish pomp which before appeared in proud prelates, yet must they be so stout and bold in God's cause, that if the king usurp any other authority than becometh a member of Christ's body, he be first admonished according to God's word, and after, if he contemns the same, that he be subject to the yoke of discipline. This, I say, is the duty of Christ's faithful ministers, whensoever any man, be he king or emperor, usurpeth to himself authority against God, to rebuke him openly, to resist and gainstand him.

6. Now, last of all, for the preservation of religion it is most excellent that schools be universally erected in cities and large towns, and oversight whereof to be committed to the magistrates and godly learned men, that of the youth religiously instructed a seed may be rescued and continued for the profit of Christ's Kirk in all ages."

Knox expresses the same faith in the resurrection of truth from age to age, "when it hath been oppressed by tyrants," which Bryant three centuries later put into the fine lines:

"Truth crushed to earth shall rise again;
The eternal years of God are hers."

Though debarred from England, the Reformer found a hearty welcome in Scotland. He was chosen minister of Edinburgh, and bore a leading part in 1560 in the establishment of the Reformation, and in making the "Confession of Faith professed and believed by the Protestants in Scotland." In an enlightened spirit, worthy of imitation in all churches, the makers of the

Confession say, "that, if any man note in it any article or sentence repugnant to God's holy word, it would please him of his gentleness, and for Christian charity's sake, to admonish us of the same in writing, and we, upon our honors, do promise him satisfaction from the mouth of God, that is, from the Scriptures, or else reformation of that which he shall prove to be amiss."

It was my privilege to attend the ter-centenary of the Reformation of the Church of Scotland in 1860, at Edinburgh, and to hear Thomas Guthrie and other preachers and scholars of that country in fervid and eloquent discourses. I sat down in the house in which the Reformer had lived and in the church in which he preached, and saw in the institutions of Edinburgh and in the character of the people, and in the moral and religious order which I observed in other places, a splendid monument to John Knox.

We live in a different age and the questions we have to consider and the conflicts in which we have to take part, are different, but the principles at stake and the virtues required, are not dissimilar. While the harsh and violent preaching in which the Reformer sometimes indulged and the blast of the trumpet which he blew in his old age, the year before his death, are repulsive and shocking to our ears, it were well if his zeal for liberty, his hatred of tyranny, his supreme affection for Jesus Christ, his jealousy for the purity of the gospel, his indignation at hypocrisy and falsehood, and his firm determination for righteousness, were uppermost in the ministry of religion to-day.

Our own country owes an immense debt to the memory of the Reformer of Scotland, because so many of the people who have come to our shores and helped to make the nation, have been of the Scotch and Scotch-Irish stock, inheritors and sharers in the free and firm spirit of John Knox, his rugged honesty, his fidelity to reason and conscience, his simplicity of life, his love of knowledge, his regard for truth, his reverence for God, and his respect for the brotherhood of mankind. These sentiments are the con-

stituents of American civilization and of American Christianity - They found fit expression in the words believed to have been written by James Wilson, of Pennsylvania, a native of Scotland, one of the signers of the Declaration of Independence, a member of the convention that framed the Constitution, a scholar, chairman of the committee to which the final draft of the Constitution, to be put in good form, was referred, and author of the words which declare the object of the Constitution, for what purpose we have a Congress, a President, and a Supreme Court, to wit: "In order to form a more perfect union, establish justice, secure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

These words are the inspiration of Christianity and of the Reformation. Nothing like these ever before appeared in history. They are the highest application ever made of the teachings of Jesus to civil government. Andrew Jackson who swore "By the Eternal, the Federal Union must be preserved," James W. Grimes, governor of Iowa, and United States senator, and other patriots and statesmen, who have stood firmly by these principles, were of Scotch or Scotch-Irish descent. It is these principles that have given the United States a foremost place among nations. If the whole American people shall remain true to these principles and shall maintain them in their respective states and in the national government, in their laws, in their schools and churches, in their industries, and in their commerce and trade, both foreign and domestic, then the United States will come to a higher civilization, a greater prosperity, and a nobler fame than was ever before known in the history of the world.

XXVIII

BISHOP BUTLER — I

A bishop then must be blameless, vigilant, sober, of good behavior, . . . apt to teach. — 1 TIM. 3: 2.

BY general consent Bishop Butler is first among English divines. In this country his "Analogy of Religion to the Constitution and Course of Nature" won the highest appreciation from one of our greatest orators and statesmen, Patrick Henry, who called it "His Bible;" and in England, the greatest statesman of the last century, W. E. Gladstone, held the book in similar regard and in the evening of his life wrote many elaborate articles to elucidate and commend it.

In the early part of the eighteenth century Joseph Butler and Thomas Secker, while pursuing their studies together, formed a personal friendship which lasted through their lives. Both were of Puritan families, and inherited that serious view of life which made them upon high thoughts intent. Encouraged by the liberal spirit which William III brought to England, they entered the ministry of the national church and rose to its highest dignities. Each became dean of St. Paul's, London, and bishop of Bristol: Butler was preferred to the see of Durham; and Secker became bishop of London and archbishop of Canterbury.

The previous century had been one of bitter feuds. From Elizabeth at its beginning to William III at its close, no ruler had possessed character or ability but Oliver Cromwell. One king had been brought to the block; another had abandoned the throne and taken shelter in France under Louis XIV. Among prelates there was at one time the superstitious and bigoted

Laud; at another, the amiable and liberal-minded Tillotson, who had been educated among the Puritans. Episcopacy was established by law during one period; Presbyterianism took its place at another; and for a while the nation trembled on the verge of papacy. That century saw the Pilgrim Fathers harried out of the land by James I; Alexander Leighton, whipped, pilloried, his ears cropped, nose slit, and cheeks branded S. S. (sower of sedition) for an attack upon episcopacy, and the saintly son, after many years in the Presbyterian ministry, inducted into the episcopal office at the age of fifty; John Bunyan in Bedford jail; Richard Baxter in prison, and John Howe at one time in prison, and at another an exile in Holland. There were Acts of Uniformity, and also a Toleration Act.

It was after such confused events that Butler began his studies in a Puritan academy. The same questions that recur in every generation to thinking minds were then in debate: What is truth? What is duty? Is there a Supreme Intelligence, a Higher Law than human passion and will, a Future Life? Butler pursued these questions with deep and anxious thought. He opened a correspondence with one of the chief thinkers of the time, Samuel Clarke, and explained the working and the difficulties of his mind as to the proofs of the being and attributes of God. He won in return clearer and more satisfactory views, and also the esteem of his distinguished correspondent. Butler said, at the age of twenty-one: "I have made it my business, ever since I thought myself capable of such sort of reasoning to prove to myself the being and attributes of God. As I design the search after truth as the business of my life, I shall not be ashamed to learn from any person." He maintained that spirit through his whole life.

In passing into the eighteenth century great changes came over England. The last hopes of popery and tyranny were gone. Civil and religious liberty gained ascendancy. The new king

was a latitudinarian, forerunner of the "Broad Church." He did not object to episcopal rites and ceremonies, but said he would have liked them better, if they reminded him less of the Church of Rome. His chief adviser, Bishop Burnet, was an ardent follower of the Reformation, regarded the spirit of Christianity as superior to matters of form and polity, and was indifferent to them, and to opinions deemed heretical, if only men's lives were pure and good. Had such sentiments prevailed a hundred years earlier, the Pilgrim Fathers would not have been driven into exile, and "there would never have been a New England," as was said by an early president of Harvard college.


With the prevalence of these sentiments in England, many persons from the ranks of non-conformity, as the parents of John and Charles Wesley, resumed fellowship with the established church. John Howe, at the close of his eventful and honored life, justified occasional conformity and defended a good woman against a charge of scandal in that particular. The question was a sore one and the Puritans were losers as a party. But one generation rarely maintains sympathy and concern for the fates of another. Neal's "History of the Puritans" closes with the coming of William III as the end of their sufferings and wrongs. In our country, the heats of abolitionism cannot be revived after sixty and seventy years, nor the fires of the civil war be rekindled. Time is a merciful healer. We forgive and we forget. Other subjects come to the front. New issues create new duties. With bigotry relaxed, and the rights of conscience restored, came national prosperity, augmented trade and wealth, and new perils to religion.

In this state of affairs Butler considered the question of leaving the Puritan for the Episcopal fold, and decided to do so. Some years earlier Isaac Watts came to a different decision, and Philip Doddridge a few years later. After a course of study in Oriel College, Oxford, Butler began his ministry, and found to his satis-

faction, he said, that "the Church of England was a mild and reasonable establishment, a guide for the ignorant, and a guard against fanaticism and extravagance, without being hard upon any." He preached in the Rolls Chapel, London, to lawyers and a cultured people for eight years, afterwards in Houghton and Stanhope, until made bishop of Bristol in his forty-seventh year. He served nearly twelve years in that office and as bishop of Durham for two years, until his death.

About the time that Butler began his ministry in London George II came to the throne. A man of loose morals, many of the upper classes followed his example. Infidelity became rife. Religion was scouted. Butler described the situation: "It seems to be taken for granted by many that Christianity is not so much as a subject of inquiry, but that it is discovered to be fictitious. Accordingly, they treat it as if it were an agreed point among people of discernment, and as if nothing remained but to set it up as a subject of mirth and ridicule, as it were by way of reprisals for having so long interrupted the pleasures of the world." The contagion spread to the American colonies. Jonathan Edwards said, "It was a very dark time, but little faith, and a great prevalence of infidelity."

Christianity, however, was not without support from noble minds. Addison had died in these years in serenity and peace, and as he had sung of the divine goodness in his life here, he promised himself to renew the glorious theme "in distant worlds after death." Butler joined in the honors that were paid to Sir Isaac Newton at his funeral in Westminster Abbey, and afterwards in the "Analogy" referred to his "late discoveries" in enlarging our views of the material universe, as illustrating the probability that a similar enlarged view of God's moral government would show that there is nothing absurd or extravagant in conceiving of Providence as rewarding virtue and punishing vice in a future state. Berkeley, the spiritual philosopher, who fore-



saw that America was "Time's noblest offspring," and Alexander Pope, who said "Thine own Messiah reigns," were contemporaries of Butler. Pope's famous "Essay on Man" was published a few years before the "Analogy." Both agree in the authority of reason and conscience, and that "virtue alone is happiness below." For himself the poet made it his prayer:

"What conscience dictates to be done,
Or warns me not to do,
This, teach me more than hell to shun.
That, more than heaven pursue."

The defense of morality and religion was the burden that lay upon Butler's mind. With high thinking he joined plain living. His habits were so abstemious and frugal that he was called an ascetic. He expended his income upon hospitals, charities, and missions. Elevated station did not alter the personal simplicity of his character. The honors he received were unsought and were worn without vanity or pride.

The peculiar traits of his mind and his favorite principles appear in his writings. A revered American commentator upon Butler, Albert Barnes, expressed his regret that a proper biography of him is wanting, that there was no Boswell by his side to note the workings of his mind. But in truth an author's own writings reveal him, and show his habits of thought. Butler's sermons and the "Analogy" show upon their face that he was a close and patient observer of nature, of Providence, and of men, that he cared only for truth, that he possessed uncommon fairness of mind in considering different opinions and in weighing objections to his own. Furthermore they show warm sympathy with all human interests, a love of liberty, hatred of oppression, fearlessness in rebuking corruption in high places, a generous and catholic spirit, not dogmatic, partisan, controversial, or disputatious. Addressed to the reason and the conscience, persons in whom these faculties are dormant, or feebly developed,

will not appreciate his writings. They demand close and considerate attention. They consist of thought welded and concatenated, without rhetoric or verbiage, and are of no interest to those who read for the purpose of keeping themselves from thinking, or to those who read without exercising their minds in review and reflection and a judgment of their own.

Butler's books are not large ones; he ordered his unpublished manuscripts to be burnt. Always speaking conscientiously and sincerely, he never falls into ambiguity or evasion. He taxes but does not bewilder the mind. He is abstruse, but not obscure. His meaning is deep, but clear. If his opinions are not new, if they are to be found in earlier authors, if, as has been said, Socrates might have written one of his sermons, they are not second-hand, but were elaborated in his own thoughts. He followed the best lights, the discerning minds, the sages and seers of old. The style is not always facile, but they who try to improve its involved sentences usually multiply words only, without adding lucidity or grace of expression.

Butler was the teacher of Christianity as a moral and spiritual and practical religion, after the manner of the Lord Jesus. He gave no consideration to questions of theological or ecclesiastical controversy, always the bane of the Christian church. He taught that virtue and piety, that is, the love of God and the love of one another and a proper regard for ourselves, are of inviolable obligation by the constitution of human nature, that we were made for goodness, that vice and wickedness are without excuse. He taught the supremacy of conscience, and said, "Had it strength as it has right, had it power as it has authority, it would absolutely govern the world." He taught that conciliation and harmony among our different passions and powers is the art of life, that we should set one thing over against another, balance this and temper that, yield here and give there, and come to goodness and the satisfaction of life, not in a one-sided activity, nor in a

partial course, but in universal obedience to conscience and the law of right. No clearer elucidation of the whole duty of man has appeared in the English language. With pathos and tenderness Butler says: "Our province is virtue and religion, life and manners; the science of improving the temper and making the heart better. This is the field assigned us to cultivate. How much it has been neglected is indeed astonishing. Virtue is demonstrably the happiness of man. It consists in good actions, proceeding from a good principle, temper, or heart. Overt acts are entirely in our power. What remains is that we learn to keep our hearts, to govern our passions. He who should find out one rule to assist us in this work would deserve better of mankind than all the improvers of other knowledge put together. The conclusion is that in lowliness of mind we set lightly by ourselves; that we form our temper to an implicit submission to the Divine Majesty; that we beget within ourselves absolute resignation to his providence in his dealings with men; that in the deepest humility we prostrate ourselves before Him, and join in that celestial song, "Great and marvelous are thy works, Lord God Almighty! just and true are thy ways, thou King of saints!"

It were to be desired that there were more teaching of this character in the modern pulpit, that preachers preached constantly and vigorously of the moral duties of life, of temperance, of purity, of honesty, and the Golden Rule, and taught the people that virtue and goodness are primary, essential, and indispensable parts of religion.

XXIX

BISHOP BUTLER — II


He spake many things unto them in parables. — MATT. 13: 3.

THE analogies of nature and religion are the foundation of the teaching and preaching of Jesus, particularly of his parables. The material and the moral order of the universe are of one origin. It is impossible to conceive of that origin otherwise than as an infinite mind, a supreme wisdom. These invisible things are clearly seen, being understood by the things that are made, even the eternal power and Godhead. So far as man is concerned, the laws that are over his body are similar to the laws that are over his thoughts and actions. What we ought or ought not to do with the body is similar to what we ought or ought not to do with the mind. The light of nature and the light of religion shine with the same radiant beams and point in the same way to duty and obedience as the life of God in man. Jesus said, "Consider the lilies." He showed their analogy to human life. A poet calls flowers the stars of earth, not wrapped in mystery like the stars in the sky, but, as we see their tender buds expand, "emblems of our own resurrection, emblems of the better land." The immanence of God, that He has not left himself without witness, that He is Lord of heaven and earth, and equally present in both, is the ever-recurring truth in Butler's writings.

If we believe in nature we must also believe in the God of nature. If we believe in ourselves, that we have a body and a mind, both five senses and reason and conscience and thoughts and hopes and fears, we must also believe in One in whom we live and move and have our being. Atheism is an absurdity, a


"complication of all contradiction." Nothing from nothing comes. Every house is builded by some man: he that built all things is God. The argument from cause and effect holds universally, in things great as in things small. To think and believe in contrariety to it, is impossible to rational intelligence. Our knowledge of God rests upon the same basis as our knowledge of ourselves and of one another.

Revealed religion, or Christianity, is analogous to natural religion. Both agree that our life is a state of trial; that we are in a condition of immaturity in which we are capable of growth and improvement; that we are subject to difficulties and dangers, in which much depends upon ourselves; and that our trials are intended for our discipline, to give us manliness and strength of character. It is obvious that both body and mind are under laws that require obedience. The laws of health for the one correspond with the laws of virtue for the other. You cannot take fire into your bosom, or vice into your heart, and not be burnt. The ancients said that the gods grind slowly, but they grind exceedingly small. Shakespeare says, "The gods are just, and of our pleasant vices make instruments to scourge us." Butler calls it "The moral government of God by reward and punishments." Virtue and the rewards of virtue are in the same act, as vice and its punishment are in the same act. Rewards and punishments are folded up in the causes from which they spring. What men sow, they reap. Virtue resists temptation and proves a great reward. Siren pleasure entraps its victims, and proves "apples of Sodom and ashes of Gomorrah." Consequences are enwrapped in all our actions. They "grow in the veins of our actions," said Shakespeare. This constitution and course of things make care and caution a look-out, a look-ahead, imperative. "Take heed, take heed," said Jesus. "Beware, beware," said Paul. As Butler's sermons on Conscience and the Love of God are the best in the English lan-



guage upon those subjects, so the chapters in the "Analogy" on Life as a state of probation, a state of trial, and designed for our discipline and improvement, are of surpassing worth. A distinguished professor of theology in Yale college of a former generation was wont to recommend them to his students. He said that "every man who would understand the nature and design of his existence should read and read those chapters often." The course of things encourages virtue and warns against vice. Wisdom's ways are pleasantness; its paths are peace, while he that sinneth wrongs his own soul and frequently wrecks body and mind. Much insanity comes of vice and self-abuse. As bad air and impure food poison the lungs and the stomach, so unruly passions and tempers degrade and debase the moral character. We should learn from our own experience as well as from observation of others. Reflection is a friend to goodness. Writing lugubriously to Darwin, November 19, 1876, of "the pain and sorrow," and likewise of "the large measure of content and happiness that falls to our lot," Huxley says, "After all, Butler's 'Analogy' is unassailable."

It has been alleged that Butler in representing religion as a moral system under the government of God discredits the evangelical side of Christianity, as if to bring men from sin to righteousness, and from error and falsehood to the wisdom of the just, were not the supreme object of the sacrifice of Christ. Thomas Chalmers held Butler in reverence and honor as having rendered a service to religion similar to that which Bacon rendered to science, and as having helped to establish his own mind in the faith, in his own language as having "made him a Christian." At the same time he regarded him as having blinked the question of Christ's death as a sacrifice for sin. Less generous critics have disparaged Butler, calling him a moralist rather than a Christian divine. But Butler was of a more reverent mind than to indulge in speculations upon "the great mystery." He believed that



Christ died for our sins, according to the Scriptures; that he is our Mediator and Redeemer; but he had no theory of the Atonement. He cherished the sentiment, and anticipated the expression of it in the hymn we sing,

“The love of God is broader than the measure of man’s mind,
And the heart of the Eternal, is most wonderfully kind.”

Butler says: “God so loved the world that he gave his Son, that whosoever believeth (not, to be sure, in a speculative, but in a practical sense) in him should not perish; gave his Son in the same way of goodness to the world as he affords particular persons the friendly assistance of their fellow-creatures, when, without it, their temporal ruin would be the certain consequence of their follies; in the same way of goodness, I say, though in a transcendent and infinitely higher degree. And the Son of God loved us, and gave himself for us, with a love which he himself compares to that of human friendship; though all comparisons must fail infinitely short of the thing intended to be illustrated by them.”

Dean Stanley has referred to this analogy as illustrated in the Old Testament as well as in the New, by those who were types, that is, likenesses of Christ, under the former, or by his followers under the New. The analogy, Dean Stanley adds, “has been well brought out by our best modern divines;” and among them we give a foremost place to Horace Bushnell. His book, “The Vicarious Sacrifice Grounded in Principles of Universal Obligation,” has greatly helped in giving to many minds a clearer understanding of the subject. That book and Dr. Bushnell’s earlier book, “Nature and the Supernatural, as Together Constituting the One System of God,” are in the line of Bishop Butler’s views, and afford a fine example of harmony of thought and community of spirit among original and gifted minds of different ages and countries. In the writings of Butler morality and Christianity, virtue and piety, ethics and religion, appear as of the same sub-

stance, one and inseparable. The cross of Christ is the supreme illustration and confirmation of the teaching of Christ, and Butler placed the symbol of the cross in his dwelling as representative of his faith and of the law of his house, despite the strictures of some morbid Protestants that it was a sign of popery.

It is interesting to know that Butler was a friend to the American colonies, and that he pleaded their cause before the "Society for Propagating the Gospel in Foreign Parts." He spoke with tender pathos of the slaves as "to be treated not merely as cattle or goods' the property of their masters, but as of the race of mankind, for whom Christ died, that their condition could not cancel the obligation to take care of their religious instruction, and that it was inexcusable to leave them in ignorance of the end for which they were made." In the same spirit he spoke for the Indians, saying, "We are most strictly bound to consider these poor creatures as of one family with ourselves and instruct them in our common salvation, that they may not pass through this stage of their being like brute beasts."

As Bishop Butler approved of the legal establishment of the Church of England, he favored the extension of it to the colonies. He regarded it "chimerical," he said, to look for the perpetuation of religion without a legal establishment. He drew up a plan for an American episcopate in a form to meet objections to it in the colonies, but there was much opposition, and the plan was abandoned and the colonies never had a bishop. In the Revolutionary War most of the Episcopal clergy in Virginia took the British side, and went back to England. The history of our country for more than a century since shows that the bishop was mistaken in thinking a legal establishment necessary in order to keep up Christianity.

Butler in Old England was by eleven years the senior of Jonathan Edwards in New England. There were striking correspondences and striking differences between them. One was trained

at Oxford, the other at Yale. Both were hard workers in the mines of thought. Both were metaphysical divines. Both wrote upon Human Nature, and upon the Nature of Virtue. Their theories are substantially the same on these subjects, though not in verbal expression. Butler says: "The perfection of goodness consists in love to the whole universe. This is the perfection of Almighty God." Edwards says: "True virtue must essentially consist in benevolence to being in general. It is the consent, propensity, union of heart to being in general, exercised in a general good-will, chiefly in love to God, the Being of beings, infinitely the greatest and best." As Butler taught "the natural supremacy of conscience, that it is our natural guide assigned us by the Author of our nature, and carries its own authority with it;" Edwards says: "Natural conscience is infolded in all mankind, to be as it were in God's stead, as an internal judge or rule, whereby to distinguish right and wrong."

As "The nature of things" is Butler's favorite expression, "All things considered" is Edwards' proverbial saying. Butler does not use the phrase, "Evolution," but the idea is ever in his mind that the present has come from the past, and has a future within it. In something of the same faith, Edwards traced the history of Redemption in its successive stages; writing in 1739 he anticipated the time when "the nations of Africa shall be delivered from their darkness and become a Christian people," and when "the vast continent of America, now in great part covered with ignorance and cruelty, shall be covered with gospel-light and Christian love; and praise be sung everywhere to the Lord Jesus Christ."

Butler's mind was more cautious and practical; Edwards' mind was more speculative and daring. Butler studied the problems of man as he is, of his duty in the world where he is now. Edwards discussed the matter of original sin and left it in darkness as before. Butler wrote upon the conscience with

transcendent illumination; Edwards clouded the freedom of the will with doubts upon its self-determining power. The style of Butler is dense and compact; that of Edwards, redundant and diffuse. Butler's books consist of a few hundred pages, Edwards' books fill two or three thousand, and his unpublished manuscripts are enormously voluminous. Butler lived a single life. Edwards had a wife of rare piety and grace, reared a large family, and his descendants have been princes and giants in the land. Butler was in stations of affluence and dignity, enjoyed the favor of nobility and crown, but lived in austere simplicity; Edwards was ejected from a large and wealthy parish, and retired to a mission among the Stockbridge Indians until the last year of his life when he became president of the college at Princeton. The writings of Edwards have given occasion to much controversy, and many of his theories rank with exploded speculations. Butler's writings still win growing favor from generation to generation.

These godly men were separated by wastes of ocean, but their lives and labors commingled for the advancement of truth and the improvement of the world. I have found but one reference to Butler in Edwards' writings.¹

When the advancement of Bishop Butler to the rich see of Durham was proposed to him, it was accompanied with an

¹ "I have in my possession a copy of Dr. Samuel Clarke's 'Demonstration, etc., etc.,' to which is appended the correspondence between Dr. Clarke and Butler. Pres. Edwards quotes certain words of Dr. Clarke printed in this edition of Clarke's Demonstration. I presume that Edwards read these letters of Butler, as he was much interested in the subject upon which Butler corresponded with Clarke. I have wondered that Edwards did not give more evidence of his acquaintance with Butler's Analogy, still, I have supposed that he studied the work, and that he modified some of his statements in consequence of that study. He was habitually sparing of quotations. I have regretted that he did not make more quotations than he has made from the Analogy."

EDWARDS A. PARK, April 3, 1897 (Manuscript letter).

intimation that he should give away a preferment. To this he at once demurred; he said, "This gave me greater disturbance of mind than, I think, I ever felt." It shocked him that such a thing should be asked of him. "I durst not trust myself to talk upon the subject," he said; "I could not take any Church promotion upon the condition of any such promise or intimation. Bishops take the oaths against simony, and as I should think an express promise of preferment to a patron beforehand, an express breach of that oath, so I should think a tacit promise a tacit breach of it. I think myself bound, whatever the consequences of my simplicity and openness, to add that it will be impossible for me to do it consistently with my character and honor."

Upon his removal to Durham he laid out plans for great repairs upon the cathedral and at the same time he "felt the burlesque," as he wrote to a friend, "of being employed in this manner at my time of life." He added, "But whether I am to do what seems put upon me to do, or at least to begin, whether I am to live to complete any or all of them, is not my concern."

The next year the good bishop died leaving lessons of wisdom and instruction for "the life that now is, and for that which is to come," which shall survive when marble and stones have crumbled into dust.

XXX

BENJAMIN FRANKLIN

The Two-Hundredth Anniversary of his Birth, January 17, 1906


Wisdom is the principal thing. — PROV. 4: 7.

MEN of mind and virtue who have done great things in their time are the beacon-lights of history. Without Abraham, Moses, Samuel, David, there could be no Jewish history; without Homer, Solon, Socrates, Pericles, no Greek history; without Numa, Brutus, Julius Cæsar, Cicero, no Roman history; without Alfred the Great, Queen Elizabeth, Shakespeare, Oliver Cromwell, no English history; without Captain John Smith, the Pilgrim Fathers, William Penn, Benjamin Franklin, George Washington, Thomas Jefferson, no American history. Of all these no one, perhaps, is more worthy of commemoration than the printer, patriot, economist, postmaster general, philosopher, philanthropist, statesman, sage, who was born on the 17th day of January, 1706. Few men have done so much for their own country or for the world at large. He was born earlier than his great contemporaries, Washington and Jefferson, and without his preparatory work Jefferson had not written the Declaration of Independence, nor without his influence could Washington have become the Father of his Country.

Franklin had laid the foundation of his character, and gained the mastery of himself, and had commenced the publication of "Poor Richard's Almanac," before Washington was born. Jefferson was born eleven years afterward. When he wrote the Declaration, he was thirty-three years of age, and Franklin stood

by his side and aided him with the wisdom of an old man of seventy years. When Washington, at the age of fifty-five presided over the convention that framed our form of government, Franklin in his eighty-second year was a member and gave his sagacious counsels and his firm support to the Constitution that made us a nation. At one time and another in the course of heated debates he had misgivings as to the result, and, looking at the sun which was painted upon the wall behind Washington's chair, he said that he could not tell whether it was a rising or a setting sun; but when the work was done, he said: "I have the happiness to know that it is a rising, not a setting sun." So now it is our happiness, after many years, to see the vision fulfilled, the sun shining over the continent from ocean to ocean upon a free and happy people united under one form of government. There has never been the like in any former age. Westward the star of Bethlehem has taken its way. It shines brighter now and here than when it appeared to the wise men in the Syrian sky. As Christianity rests upon the three chief apostles, Peter, Paul, and John, so the American republic rests upon Franklin, Washington, and Jefferson, the three strong pillars of the state. In the struggle to throw off the British yoke we could hardly have succeeded without the French alliance, and for that alliance we are mainly indebted to the influence and agency of Benjamin Franklin. His pure and splendid character was taken as representative of the American people, and won for our cause the cordial and generous support of the French nation. Let us go back two hundred years and observe the foundations of this life of honor and renown.

One of the youngest in a family of seventeen children, after a few years at school he was put to work. He learned the printer's trade, made himself master of it, and continued in it as his life-work until after he was an editor, a publisher of books and pamphlets, and of "Poor Richard's Almanac" for twenty-five



years, besides being engaged in a variety of public offices and services.

In restless youth he sometimes went astray; but he reproved and corrected himself, gained wisdom from his own folly, and made the art of virtue a study and delight. He mentions among other books which he read, that interested and informed his mind, Xenophon's *Memorabilia* of Socrates, Plutarch's *Lives*, Addison's *Spectator*, Locke on the Human Understanding, and Cotton Mather's "Essay to Do Good." Of the latter book he said that "it gave such a turn to his thinking as to have an influence on his conduct through life, on some of its principal events, and that if he had been a useful citizen, the public owed all the advantage of it to that book." He made a catalogue of the virtues, examined his own conduct, noted down his faults and, though he never arrived at the perfection he was ambitious of, he said in his seventy-ninth year that he owed to this endeavor, with the blessing of God, that he was a happier and better man than he otherwise would have been, and he spoke with gratitude of "the constant felicity of his life." He always cherished the cardinal principles of religion, the existence and government and providence of God, the rewards of virtue and the punishment of vice, either here or hereafter, and that the most acceptable service of God is doing good to man. Brought up in piety he held the memory of his Puritan ancestry in sacred regard and took pains to trace it out when in England to the days of persecution under Queen Mary, but his mind revolted at the hard and harsh dogmas of predestination and reprobation for more amiable and reasonable views of the Supreme Being. In Philadelphia he now and then attended the Presbyterian meeting, once for five successive Sundays, and he regularly paid his annual subscription for its support, but the preacher's discourses, he says, were solemn arguments, explanations of peculiar doctrines, dry, uninteresting and unedifying, not inculcating a single moral principle, their

aim seeming to be to make Presbyterians rather than good citizens, so that he preferred to spend his Sundays at home and pursue his own private studies. He adds, "As our province (Pennsylvania) increased in people and new places of worship were continually wanted, and generally erected by voluntary contributions, my mite for such purpose, whatever the sect, was never refused." He composed a little liturgy or form of prayer and used it for himself instead of attendance upon public worship. He felt on a particular occasion the incongruity of the preaching when a minister took for his text, "Whatsoever things are true, honest, just, pure, lovely, or of good report, if there be any virtue, think of these things," and then only spoke of Sabbath observance, reading the Bible, attending public worship, taking the sacrament and paying due respect to God's ministers. "These might be all good things," said Franklin, "but they were not the kind of good things I expected from that text."

This failure of many preachers to inculcate and enforce the moral duties of life, restricting their preaching to matters of ritual and external service, is the same reproach to religion now in the twentieth century as it was in the eighteenth century. An eminent layman in the city of New York, prominent in one of the great churches of the country and a regular attendant at church, has made the public statement that most of the sermons he heard had no reference to the second table of the divine law, which enjoins the moral duties that we owe to one another. And he comments upon it in view of the fact, that members of the church and attendants upon its worship, were chargeable with the notorious peculations and frauds in the great public trusts and corporations of that city, at which the country has stood aghast. "Vital religion," said Franklin, "always suffers when orthodoxy is more regarded than virtue." Happy would it be for the Christianity of America if all denominations shall heed the lessons of the American sage, and all preachers preach morality as the essential

constituent of religion, the wedded wife of the love of God in the soul, never to be divorced. What God hath joined together, let no man put asunder.

Finally, passing over a thousand features of interest in the life and character of Franklin, let me commend his example of industry and skill and conscientiousness in one great department of the world's work, to printers and editors and bookmakers. Ever since the invention of printing the press has been one of the prime factors in the civilization of mankind. The state, the church, the school, are powerless without it. But like every other agency that falls into human hands, man may pervert and abuse it. Consequently it has been told that an *index expurgatorius* was necessary to regulate and control all issues of the press on the same principle that a court of inquisition was necessary in the Church to regulate and control the administration of religion and keep out heresy and schism. But in the course of time the inquisition and the *index* proved themselves bulwarks of superstition and tyranny and gave way to our established ideas of the freedom of religion and the freedom of the press. But with this priceless boon of freedom, it is only the more important that printers and editors and publishers maintain the standard set up by the printer who was born two hundred years ago, who made his press an organ of truth, the handmaid of virtue and moral order, who sent forth from year to year for twenty-five years, "Poor Richard's Almanac," full of wisdom and instruction, humor and good cheer. His autobiography is among the classics of American literature and should be in every house and be read by every boy.

Printers and editors should combine to send forth clean and wholesome publications and make newspapers and books stand for the enlightening of the world. The last report of the state board of control says that a large portion of the victims of insanity and crime in the public institutions of Iowa have been readers

of vicious and debasing newspapers and novels, which have put the demons and furies into their brains. Every consideration of humanity calls for reformation in printing and circulating such incentives to the degeneracy and misery of the world.

With the memory and example of Franklin now called to new honor and renown by the American people, may there be a revival of his virtues, of his simple and strenuous life, of his independence of character, of his lofty manhood, of his fidelity and integrity in every public trust, of his large and generous philanthropy, of his consideration for the welfare of posterity, for reciprocity and the Golden Rule in commerce and trade, for good-will and human brotherhood among all mankind, for putting an end to war, and making love and goodness regnant and supreme.

"Be good, and do good," were the cardinal principles of Franklin's mind and life, and they were the sentiments which he recommended to others, especially to the young. I join in the exhortation of a prince among the New England divines in his own lifetime, to "keep this illustrious example in your eye of the great man, who, in the morning of life, was surrounded by uncommon difficulties and embarrassments, but by dint of genius and application surmounted every obstacle, and hath risen, step by step, to the first offices and honors of his country, hath appeared with dignity in the courts of Britain and of France, and now fills more than half the globe with his fame.¹ May merciful heaven grant a succession of such men, so sagacious and so sage, to the American people in this and in every generation to the end of time! Then shall glory dwell in the land, and our sun no more go down."

¹ Nathanael Emmons. Sermon on "Dignity of Man." Works, V. 22.

XVI

THOMAS JEFFERSON

Proclaim liberty throughout all the land unto all the inhabitants thereof. —
Lev. 25: 10.

THE government of England over her American colonies was a tyrant to her. It was marked by neglect, injustice, and oppression.


The same year in which Captain John Smith founded the colony of Virginia under a royal patent of King James, the same king was "harrying" the Pilgrim Fathers, before they made good their escape into Holland the next year.

It was "a long train of abuses," that guided the colonies into revolution. Both Washington and Jefferson heard Patrick Henry's invective against King George in 1765. Ten years later Washington took command of the Revolutionary army; the next year Jefferson wrote the Declaration of Independence. The name of Washington stands alone, without a parallel in human annals, majestic, sublime. Jefferson said of him, "His integrity was most pure, his justice most inflexible; no motives of interest or consanguinity, of friendship or hatred, being able to bias his decision."

At the age of twenty-six Jefferson was elected to the House of Burgesses where he advocated the prohibition of the further importation of slaves from Africa into Virginia, which was vetoed by King George; he also maintained the rights of the colonies against unjust and oppressive taxation of Great Britain. At the age of thirty-three he was elected to the Continental Congress, where he wrote the most original, important, and generative

state-paper in the annals of the world. It is its peculiar glory that it is based upon the self-evident truths that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness. It glows with religious sentiment. It appeals to the Supreme Judge of the world. It was welcomed in the churches and read by ministers from the pulpit. It was read at the head of the army, by order of General Washington. The Father of his Country joined with its author and with Congress, in pledging to its support his life, his fortune, and his sacred honor. It was the Declaration of Independence which gave us our distinctive character among the nations, and set us at the front in the march of civilization.

Immediately afterwards Jefferson left his seat in Congress, being elected to the legislature of Virginia, he labored with untiring zeal to bring the laws of Virginia into harmony with the principles of the Declaration. The importation of slaves was prohibited. Primogeniture and entail and the union of church and state were abolished. No longer was one member of a family to be rich, and the others poor, in the interest of a landed estate and an aristocratic society, nor one man taxed to support the church of another, but every man free to support his own. It was one of Jefferson's objections afterwards to the Constitution of the United States, that it did not provide for religious freedom, and he gave himself no rest until the amendment was adopted that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." That he was the author of the statute of Religious Freedom he regarded as among his greatest services to the country, and he directed it to be inscribed upon his tomb with the other great acts of his life, as author of the Declaration of Independence, and founder of the University of Virginia. It is to his credit, more than to any other one man, that the United States stands for civil and religious



liberty and is forever divorced from the intolerance and bigotry which overshadowed Europe and blighted Christianity as a religion of peace and love for a thousand years. The wars of that long period were mostly "religious wars," or, to speak exactly, "irreligious wars."

Jefferson was minister to France at the outbreak of the French Revolution. He saw in that country the great gulf between the rich and the poor, the pride and luxury of one class, the distress and misery of the other. His sympathy was with the common people. His mind became stirred with an apprehension lest an aristocratic state of society should arise in America, to crush his hopes for the liberty, equality, and fraternity of mankind.

While in Paris, Jefferson published his "Notes on Virginia," in which he describes "the unhappy influence of slavery:" "The commerce between master and slave is a perpetual exercise of boisterous passions. The children see this and imitate it. The parent storms, the child looks on, puts on the same airs in the circle of smaller slaves, gives sway to the worst of passions, and thus nursed, educated, and exercised in tyranny, cannot but be stamped by it with odious peculiarities. With the morals of the people, their industry also is paralyzed. No man will labor for himself who can make another labor for him. Of the proprietors of slaves only a small proportion ever labor. And can the liberties of a nation be secure when we have removed their only firm basis, the conviction that they are the gift of God, that they cannot be violated but with his wrath? Indeed, I tremble for my country when I remember that God is just, that his justice cannot sleep forever." And he added his hope that "the way was preparing under the auspices of heaven for total emancipation." It was in accordance with these sentiments that at an earlier day he had proposed the prohibition of slavery in the Northwest Territory.

In the first year of the nineteenth century Jefferson became

President of the United States. His inaugural glows with sentiments worthy of remembrance: "Though the will of the majority is in all cases to prevail, that will, to be rightful, must be reasonable; the minority possess equal rights, which equal laws must protect. Every difference of opinion is not a difference of principle. We have called by different names brethren of the same principle. We are all republicans—we are federalists. If there be any who would wish to dissolve the Union or change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated where reason is left free to combat it. A wise and frugal government, which shall restrain men from injuring one another, which shall leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it has earned, is the sum of good government."

He opposed the creation of public debts and said that in any event they should never be created but for a limited period, or without providing a tax to pay interest and principal. In his forcible language, "Spending money to be paid by posterity, is swindling futurity on a large scale."

The most signal act of President Jefferson's administration was the Louisiana Purchase. It was no spoil of war, but acquired by peaceful negotiation. As Jefferson's pen had given liberty and independence to one portion of the continent, so his diplomacy now gave the same liberty and independence to another. He said: "I look to the duplication of area for a government so free and economical as ours, as a wide-spread field for the blessings of freedom and equal laws, as a great achievement to the mass of happiness which is to come."

As England had fastened slavery upon her colonies, so France and Spain had fastened slavery upon Louisiana. The problem how to treat the evil was the same in both cases. The treaty of the Purchase guaranteed protection to property, and slaves were

held as property. Various endeavors to remove or mitigate the evil proved abortive. Three slave states came into the Union from the Purchase in the course of thirty-three years; no free state until ten years later. It was in an effort to make Kansas a slave state that the Civil War really began. The fates seemed to be for slavery. Jefferson himself gave in to them. He went back on himself and opposed the prohibition of slavery in Missouri, in the hope, he said, that "the dilution of the evil, spreading it over a larger surface, would facilitate the means of finally getting rid of it." He emancipated his slaves by his last will. The year before his death he told Edward Everett that he retained his early opinion of slavery.


Jefferson was the owner of nearly two hundred slaves, but did not take one of them to Washington as a servant in the executive mansion. He had them trained in the industrial arts, so that he had his own masons, carpenters, painters, cabinet-makers, etc. They built his house at Monticello, made his carriage, and were called the best mechanics in Virginia. He put up a nail-factory and they made nails for his neighbors, as well as for his own plantation.

Jefferson was a man of multifarious learning. He was a classical scholar and pursued knowledge in every direction. He took an active interest in the advancement of science and in the improvement of the world. He had the zeal of Humboldt for geographical knowledge, and sent Lewis and Clark up the Missouri River, and over the Rocky Mountains, to discover a way to the Pacific Ocean. He was the friend of peace among all nations, and averse to war and great standing armies. He called Napoleon "an unprincipled tyrant, deluging Europe with blood," and his career "a lesson against the danger of standing armies." To keep our country disentangled from the wars of Europe was the crux of his administration. His policy of protecting the cities upon the coast by gunboats and by an embargo upon our

foreign trade, brought upon him ridicule and censure; but his object was to keep us out of war, and, however mistaken his policy, with that object in view history will not set it down in malice against him.

Jefferson was of a different disposition from Washington, who said that he was "no party man, that if parties did exist, it was the first wish of his heart to reconcile them." On the contrary, Jefferson was a strong party champion, and this is the explanation of the mistakes of his public life in the matters of the embargo and of slavery in Missouri. These were made party questions, and "conquering the Yankees," in the language of Washington Irving's satire, was deemed necessary to party success. Jefferson, however, did not carry political differences into social life; he cherished no personal animosities, but treated his political opponents with courtesy and respect, as in the case of Hamilton and Burr. It is an interesting fact that when one vote in the Electoral College was required to elect a president of the United States, that vote, through the active influence of Hamilton, was given to Jefferson, not to Burr. Hamilton knew the superior character of Jefferson and his sterling integrity.


In religion, as in other matters, Jefferson was thoroughly independent. He was an inquirer all his life, listening to others' opinions, changing and modifying his own, and only satisfied to hold fast his faith in a righteous and good God, and in the surpassing superiority of Jesus Christ as the best religious teacher the world has known. His regard for the teachings of Jesus and his study of them were peculiar. He cut out the words of Jesus from their place in the Gospels and arranged them by themselves, anticipating in some measure the "higher criticism" of to-day, which recognizes a closer harmony in the words of Jesus recorded by the evangelists than in the incidents and events which they record of his life. He called his little book "the most sublime and benevolent code of morals ever offered to man." He said, "A



more beautiful or precious morsel of ethics I have never seen; it is a document to prove that I am a real Christian, that is to say, a disciple of the doctrines of Jesus." Later, he pasted the Gospels side by side in four parallel columns, namely, the Greek original, and the Latin, French, and English translations. He entitled the book, "The Life and Morals of Jesus of Nazareth." He regarded Dr. Channing as "the coming preacher of America."

In venerable age, it was a fine illustration of Jefferson's superiority of mind, that he resumed his early friendship with John Adams and recalled the days when they stood together in Congress for the Declaration of Independence. Jefferson wrote the Declaration, but he was not a speaker, as John Adams was. "He was our Colossus on the floor," said Jefferson to Daniel Webster. In the political strifes that came later they fell apart, but in the evening of their lives they joined in testimonies of mutual respect, and in a cheering and loving correspondence, full of the milk of human kindness.

At last the final hour came to them both, in the same year and on the same Fourth of July, 1826. It was a miracle of Providence that those two great founders of the nation should have lived through fifty years of its life, and that at the end of those years their spirits departed together in a happy euthanasia. Their work remains in advancing glory, and it is for succeeding generations to advance it higher and make our country, "our brotherly love and constitution of government," as Jefferson called it, a beacon-light to other nations, in his own language, "the hope of the world, the model of what is to change the condition of man over the globe."



XXXII

THE CHRISTIAN IDEALISM OF R. W. EMERSON

THE two most original and powerful literary men of the English-speaking world in the nineteenth century were Thomas Carlyle and R. W. Emerson. Each began his career as a minister of religion. It came of their birth and education. Carlyle drank the spirit of the Scotch Covenanters with his mother's milk; and Emerson said to Coleridge, when the latter was passing some severe strictures upon Unitarianism, that "he was bound to tell him that he was born and bred a Unitarian." He was in the eighth generation of a family of New England ministers.

In their early manhood both turned away from the ministry. After preaching one sermon Carlyle said that he would rather perish in the ditch than live by such a trade. Emerson was "approbated" to preach at the age of twenty-three, and "ordained" at the age of twenty-six, but, after a pastorate of three years, came to regard some of the forms of Christianity as more honored in the breach than in the observance and abandoned the pulpit and the communion table, taking the stand of the Quakers, whose opinions had influenced him.

In such a position, discrediting institutions and services that in the popular mind were regarded as a part of Christianity, these men fell under infidel suspicions and their names were cast out. At the same time, Emerson said that it would be his delight, wherever he existed, to discharge the duties of the ministry for which he felt qualified, and he expressed the hope that he should never be deprived of the satisfaction of exercising its highest functions.

For half a century Carlyle and Emerson labored with untiring industry for the advancement of knowledge and of truth, each in his own way, according to his own convictions. They hold a high rank among the scholars of the century. Their personal friendship, their vivacious and sympathetic correspondence, and their hearty cooperation, each promoting in his respective country the renown and interest of the other, constitute a charming and unequalled chapter in the history of literature. Both excelled in the critical faculty. Both were masters of expression, writing some of the best English of the time. Carlyle denounced with merciless satire every hypocrisy and sham that passed under his eye. Becoming sour, however, with years, through unsanitary habits, he lapsed into cynicism, despondency, and despair; while Emerson never faltered in faith, but preserved his courage and hope, with his native sweetness, in serene and venerable age, to the final hour.

As philosopher, scholar, and master of literature the eminence of Emerson is universally acknowledged. He is an honor to our country and to the human race. "I love him, I revere him," said Charles Sumner. In England many regarded him as "the most original thinker and the highest-reaching ethical teacher America has produced, whose aim was to make truth lovely and manhood valorous, and who has exercised on some of the most thoughtful minds an influence not exceeded by that of any other writer of the century." Tyndall wrote upon a volume of Emerson's works, which he felt had ennobled his mind, "Purchased by inspiration."

Emerson's mind was free as light and air. It moved in all directions. He felt himself a child of the "Over-Soul." He did not use the Bible language, "the image and likeness of God," but expressed the idea in language of his own. He contemplated the infinite mystic, to wonder and admire, not to solve them. He looked at them from all sides and spoke sometimes from one

point of view, sometimes from another. Always an optimist, he wrote now as a mystic, now as a pantheist, now as an ancient, now as a modern, now as a prophet of the future. His writings represent both poles and all latitudes of the mind. This exposed him to the charge of inconsistency and contradiction, which he did not answer or repel. There was, perhaps, a want of judicial balance in his mind. The favorite phrase of practical philosophy, "all things considered," is not conspicuous in his writings; I remember meeting it but once. He disrelished arguments and hated controversy, if he hated anything. It struck him oddly, in 1838, that he was branded a heretic. It seemed to him a foolish clamor nor did it ruffle his temper. No man was less disposed to be a polemic. He said that he was incapable of syllogism or continuous linked statement. He compared his power of construction not to building a ship or even a skiff, "only boards and logs tied together." Carlyle addressed him one time, "You skeptic!" in jest partly; but many a true word is so spoken. "What right have I to write on Prudence, whereof I have little?" confesses Emerson in his essay upon that subject. He calls it "the virtue of the senses," and hardly esteems it as an intellectual virtue, essential in the regulation of opinion, as in the conduct of life. We are not to look for logical order in Emerson. He was no system-maker. The vastness of the universe, the unanswered questions remain. Silence is golden. Awe, reverence, and humility belong to his philosophy, no less than confidence, hope, and cheer.

Emerson was of no religious denomination. He did not approve of Unitarians taking a denominational name. He was like Channing, who said, "I could not bear sectarian bonds." His position as an Independent was no barrier to his unity with the whole brotherhood of Truth. His sympathy with the religious sentiment was world-wide; in its various forms in ancient times and in other lands, as well as in the Bible. He found what

was good in the vedas and shastras of India, and in classical mythology. Brahma and Buddha and Jove had interest and mystery for him. He did not conceive of the Infinite Soul as leaving himself without witness in any land. He was not at one with the Roman Catholic Church, nor with any branch of Protestantism, nor with the Puritans, from whom he came after the flesh, nor with the Unitarians, of whom he was "born and bred." The most accomplished convert the Church of Rome has made in America, Orestes A. Brownson, said, "We have read all Emerson's works; but in reperusing them have been struck, as never before, with the depth and breadth of his thought, as well as with the beauty and force of his expression, and appreciate him much higher as thinker and observer, and give him credit for honesty of purpose, earnest seeking after truth, we had not previously awarded him in so great a degree." Emerson valued the revelation of Swedenborg, but he was not a Swedenborgian. He came very near the opinions of George Fox, but he was not a Quaker. In England he recognized the strength and glory of the Established Church, but it seemed to him a church of the Old Testament, much more than of the New Testament. He did not hold himself alien from the skeptic, or from "free religion," but maintained a fellow feeling with all sorts and conditions of men who appeared honest in the search for truth. To those who make forms and ceremonies their all, his position seems singular and strange. He himself presents it as "The Problem," in a poem under that title:


"I like a church; I like a cowl;
I love a prophet of the soul;
Yet not for all his faith can see
Would I that cowed churchman be."

Should we associate him therefore with any party, his own words testify the impropriety. It were a futile attempt, to formulate his writings into a system; it would show a misconception of

his genius. He was Emerson; not a Platonist, though very near to Plato among the ancients; not a disciple of Milton or Goethe or Carlyle, though much in harmony with those masters of modern thought. Lowell's description of him as a "Greek head on right Yankee shoulders," is a fine characterization of his unique combination of the best in ancient and modern life.

In considering his religious position and influence, our estimate will depend upon the standpoint we ourselves occupy. Viewed from any denominational platform, from any creed or ritual, his figure is larger than can be compressed within their limits. To such views his writings give some shocks. Edwards A. Park, of Andover, called it "one of the amazing mal-adjustments of human life, that a pious man has such idiosyncracies." Even in the Unitarian denomination, among his closest friends, he was a stone of stumbling and rock of offense, and one of his addresses was put under ban as "the latest form of infidelity." With the rejection of the outward forms of Christianity he also rejected its outward supports. The external evidences upon which many rely, gave him no satisfaction. He threw himself upon the truth itself, upon the inner light which lighteth every man. Having abandoned the outward fortresses, the watchman upon the walls adjudged him false to the hidden treasure in the citadel. And so it will continue. Where religion is identified with creeds and dogmas, his name will still be for crimination and reproach. But from a different standpoint, if Christianity be regarded as essentially of the Spirit, as in Emerson's words, "the doing of all good, and for its sake the suffering of all evil," then it will be agreed that he had this divine secret; for rarely have mortal lips portrayed it more clearly, or in warmer and heartier tones, and rarely has it been exhibited in a life of such gentleness and goodness, so near the disposition of the Divine Master.

An accomplished English scholar, Matthew Arnold, confessed upon our shores his indebtedness to Emerson for some of the



highest inspiration that came to him when a student at Oxford. He associates his influence with that of John H. Newman, who led in another direction, and carried others with him into the ultimate fold of formal and dogmatic Christianity. Matthew Arnold said of Emerson, that he is "a helper of those who would live in the Spirit." And is not this the Christian idea, that as moral and intellectual beings we should pass the time of our sojourning in this world as in the invisible Presence, and find eternal life in every service of love and truth, and in every act of duty?

If the writings of Emerson that touch the conduct of life be compared with the teachings of Jesus in the Sermon on the Mount, they will be found in charming correspondence, not in language and style, not in metaphors and parables, but in sentiments and ideas. The truth is the same, as might be shown in an induction of particulars. The same lessons are given from the sun that rises on the evil and the good, from the falling rain, and from the birds and flowers. And as Jesus said, "Lay up for yourselves treasures in heaven," Emerson said, "Hitch your wagon to a star. Every man should be open to a divine illumination; his daily walk elevated by intercourse with the spiritual world. The highest revelation is that God is in every man. Milton describes himself as enamored of moral perfection. He did not love it more than I. That which I cannot yet declare has been my angel from childhood. It has separated me from men. It has watered my pillow. It has tortured me for my guilt. It has inspired me with hope. It is the open secret of the universe. The religious sentiment makes our highest happiness. It is a mountain air. It makes the sky and the hills sublime; the silent song of the stars is in it. By it is the universe made soft and habitable; not by science or power. The dawn of the sentiment of virtue in the heart gives assurance that Law is sovereign over all, and the worlds, time, space, eternity, do seem to break out into joy. This sentiment is divine and deifying.

It is the beatitude of man. Through it the soul first knows itself. It corrects the mistakes of the infant man who hopes to derive advantage from another, by showing the fountain of good to be in himself. When he says, 'I ought,' when love warms him, when, warmed from on high, he chooses the good; then, deep melodies wander through his soul from Supreme Wisdom. Then he can worship, and be enlarged by his worship. In sublime flights of the soul, rectitude is never surmounted, love is never outgrown. This sentiment creates all forms of worship. The principle of veneration never dies out. The sentences of the oldest time which ejaculate this piety are still fresh and fragrant. The thought dwelt deepest in the devout and contemplative East; not alone in Palestine, where it reached its purest expression, but in Egypt, in Persia, in India. Europe has always owed to Oriental genius its divine impulses. What those holy bards said, all sane men found agreeable and true. The unique impression of Jesus upon mankind, whose name is not so much written as ploughed into the history of the world, is proof of the subtle virtue of this infusion. On the contrary, the absence of this faith is the presence of degradation. What greater calamity can fall upon a nation than the loss of worship? Then all things go to decay. Genius leaves the temple, to haunt the senate or the market. Literature becomes frivolous. Science is cold. The eye of youth is not lighted by the hope of other worlds. Society lives to trifles."

As the Sermon on the Mount also says, "Seek ye first the kingdom of God and his righteousness," Emerson says, "When the sentiment of righteousness comes in, it takes preeminence of everything else."

Centuries and oceans intervene, but the voices of the prophet of Galilee and the sage of Concord are substantially one. Not that Emerson was always at his best, or always in harmony with the Lord. He sometimes wrote in a tentative mood and in

haze and mist, but his variations and dissonances are not so great as appeared in Origen and Augustine among the ancients, or in Luther and Calvin among the moderns. It must still be said:

“Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they.”

In fact, Emerson was in the line of the pastor of the Pilgrim Fathers, who told them not to rest in Luther or Calvin, that there was more truth to break forth from the word. He was in the line of the learned Puritan, John Owen, when he said, “Let new light be derided whilst men please; he will never serve the will of God in his generation, who sees not beyond the line of foregoing ages.”

If the conception of Christianity as a continuous and present revelation be admitted, if goodness and truth be its essential elements, if all things excellent are different forms and faces of the One that is above, if “the majestic immortality of religion is to be gained by putting off egoism, by entering into God,” in the language of Emerson, and if this language is of the same meaning with what Jesus said of self-denial, of the daily cross, and of faith, then we may give the idealism of Emerson the Christian name, and honor Emerson as a latter-day prophet of moral order in the world. It was the testimony of a close observer, Miss Elizabeth P. Peabody, that Emerson was “deeper in Christ” than even Dr. Channing. Carlyle said, “There is no man of whom I am so certain always to get something kingly.” Now that misunderstandings are over, what in his lifetime his intimate and trusted friend, A. Bronson Alcott said, comes true, that, Emerson is “to be taken by the hand among all Christians as a brother.”

We also honor Emerson as the ideal American. He never lost faith in his country. He was a democrat of the democrats, a

republican of the republicans. He cared nothing for parties, only for principles. "Politics" as a trade were a disgust to him; just laws and good government his only concern. He said in the Civil War: "Only the great generalizations survive. The sharp voices of the Declaration of Independence, lampooned then and since as 'glittering generalities,' have turned out blazing ubiquities that will burn forever and ever." He said, "America is the home of man. It offers opportunity to the human mind not known in any other region; the open future expands before the eye of every boy; the tendencies concur of a new order. If only the men conspire with the spirit which led us hither, and is leading still, we shall advance into a more excellent social state than history has recorded."

XXXIII

ASA TURNER¹

And Asa did that which was good and right in the eyes of the Lord his God. — 2 CHRON. 14: 2.

THERE is hardly a passage in Holy Writ that describes the life and character of a good man which may not be appropriately applied to our venerable father who now sleeps in God.

Like one and another of the patriarchs, prophets, and apostles, we may say of him, that he walked with' God, as Enoch; that, he was the friend of God, as Abraham; that he was the servant of the Lord, as Moses; that he served his own generation by the will of God, as David; that he was a good man, and full of the Holy Spirit and of faith, as Barnabas; that he fought a good fight, that he finished his course, that he kept the faith, as Paul. We honor the Lord, we magnify his salvation, when we pay a merited tribute to one of his servants, who ascribed to divine grace all the good which he possessed and all the good which he accomplished. Such were his relations to the kingdom of Christ in our country, and his services in planting the wilderness with the institutions and principles of Christianity, that a memorial of them is eminently fitting and proper now his hands are folded in death, now that his form evanishes and is seen no more.

Asa Turner was born in Templeton, in the northern part of Worcester county, Massachusetts, June 11, 1799. His grandfather was a soldier in the Revolution, fought at Bunker Hill, was present at the surrender of Burgoyne, and at the age of thirty-two years died from smallpox while the army was in winter

¹ Preached at his funeral, December 15, 1885, at Oskaloosa.

quarters near Albany. His father was a hard-working man, and supported his family of eight children on a little rock-bound farm. His mother taught him to pray and from childhood he always observed the form. Of an observing and inquiring nature he sought after knowledge and early exercised his mind upon the problems of duty, responsibility, and the object and meaning of life. At the age of eighteen, while teaching school in the neighboring town of Winchendon, after struggles and conflicts and floundering about, as he once told me, in doubt when he sometimes wished that he could throw off a sense of responsibility, and be a horse, or something other than he was, that he might be rid of it, he became fully persuaded of the divine love and of his Divine Redeemer. He accepted the faithful saying which passed current among the primitive Christians, that Christ Jesus came into the world to save sinners, and called it "my text." For several years he taught school every winter, working for his father in summer upon the farm until he was twenty-two. At one period he taught in the neighborhood of William Goodell, who became an eminent missionary to Turkey. He loved to hold religious meetings. He sometimes held them in his father's house. He helped his parents to a richer experience in the saving knowledge of Christ. In the fall of 1821 he went to Amherst Academy to fit for college and while pursuing his studies continued to conduct religious meetings with the fervor of a young evangelist. At the age of twenty-four his father carried him in his buggy to Yale College, and gave him a bed, bedding, and ten dollars, the amount of his contribution to his education. He boarded himself and earned a little money at the college wood-yard. He found many young men of congenial mind among the students for whom he formed a life-long attachment, and with whom he became associated in Christian work: as Theron Baldwin, Albert Hale, William Kirby, of his own class (1827), Julian M. Sturtevant, of the class before him, and William Carter, of the class of 1828. Upon

completing his college course he pursued the study of divinity in the theological department. Looking out with some of his fellow students upon the fields that were calling for Christian laborers, their attention was centered upon the State of Illinois and an association was formed under the name of that State in 1829, with an agreement that the brethren should locate near together, aid and encourage each other and found an institution of learning that should become a center of intelligence and moral influence to that region, as the venerable college to which they owed so much was to Connecticut.

In May, 1830, Mr. Turner visited Boston to study awhile with Dr. Lyman Beecher, through the invitation of his son George, and there found the good wife which came to him of the Lord, Miss Martha Bull of Hartford, Connecticut. They were married August 31, 1830. The following week he received ordination as an evangelist at New Haven, and a week after they set out for their new home; the Rev. Asa Turner bearing the commission of the American Home Missionary Society, "to go to Illinois." They traveled by boats and stages to Cincinnati where they bought a horse and carriage, in which they journeyed to Quincy, Adams County, Illinois; fording every stream on the road and the day before reaching their destination crossing a prairie which was on fire upon each side of the road. Quincy had been laid out as a town in 1825 and now had five hundred inhabitants. They arrived there November 5. The following Sunday, Mr. Turner preached in the log court house; fourteen persons were present. A deep religious interest was soon awakened and a church was formed (December 5, 1830) of fifteen members; seven men, eight women; three Presbyterians, three Baptists, four Congregationalists and five who had not made a religious profession. As only a part of those who were church members had letters, all were examined, and united in a profession of their Christian faith and covenanted to walk in the commandments

of the Lord blameless. Rev. Cyrus L. Watson assisted Mr. Turner in the services. A great joy pervaded the company, in the hope that an influence would go out from them to the thousands that were then beginning to inhabit the country round about, and go down to after times. A Sunday-school was organized; also Bible, tract, and temperance societies. The church adopted the rule of total abstinence from the use of ardent spirits, except as medicine. After a residence of nine months, a clear and decided improvement in the moral order of Quincy was universally acknowledged. The evangelist continued his mission labors. Seasons of protracted worship were frequently held. At the close of a four days' meeting in June, 1831, fifty-seven persons arose and expressed their determination to seek Christ. In some of his meetings he had the assistance of Rev. David Nelson, author of the "Cause and Cure of Infidelity," and of the hymn, "My Days are Gliding Swiftly By."

In the summer of 1832 he acted as an agent for Illinois College. During the summer of the next year Quincy suffered from the scourge of cholera. Although the members of the church were spared their business interests were blighted for the year. During the epidemic one half the population fled from town; of those that remained nearly one tenth died.

After four years of devoted labor the church grew strong enough to be no longer dependent upon missionary aid, and placed upon record a vote of thanks to the society that had sent them "the dear minister who came like an angel of mercy amongst us."

With evangelistic enterprise and fervor Mr. Turner extended his labors among the new settlements in every direction. In 1831 he visited Galena. In the spring of 1836 he made an exploring tour to the "Blackhawk Purchase," visiting Fort Madison, Farmington, Burlington, and Pleasant Valley, north of Davenport. With a prophetic eye he saw the rise and growth of Iowa. When

two years later a little colony of good men that had established themselves at Denmark with the distinct purpose of extending the kingdom of Christ, invited him to come over and be their leader, it seemed to him a divine voice and he was not disobedient to the call. There for thirty years he prosecuted his ministry, laboring with unwavering diligence and zeal, sowing beside all waters, and to advancing age doing a full measure of service in parochial work, in the cause of education, in the cause of temperance, in the cause of human liberty, in the cause of his country, and in the cause of the world for which Christ died. For the first six years of his ministry at Denmark one half of his time was given to the American Home Missionary Society as its agent for Iowa. After a personal exploration of nearly every portion of the Black Hawk Purchase in the summer of 1840, the only part of the territory then open to settlement, he presented a detailed report of the same to the society and enumerated twelve needy and important fields that required missionary laborers. "Twelve, then [I quote the language of his report] is the least number that will supply this Territory in any tolerable degree; and my firm belief is, that if the churches of the East love the cause of Zion and the prosperity of our common country, and men cannot be obtained from other sources, those now well settled in New England had better leave their flocks and come and aid in laying the moral and intellectual foundations of this (will-be) great State. "This was the language of the seer, forty-five years ago. Who shall deny him the prophet's vision, and the faculty divine? I count myself happy that his trumpet call for Iowa and for the founding of the kingdom of Christ in Iowa, reverberated a thousand miles afar among the hills of Andover as a heavenly voice, and started one and another in that school of the prophets to say: "Here am I; send me!" Eleven young men of the class of 1843 on the day of their graduation stood together, and joined in saying:

“Where through broad lands of green and gold,
The western rivers roll their waves,
Before another year is told
We find our homes — perhaps our graves.”

It was a letter from Asa Turner, under God, more than any other single influence that determined that choice and that destiny. “What was our joy,” said the lips now sealed in death, “to see all their faces, and take them all by the hand! How gladly we welcomed them to the harvest field so long suffering from lack of laborers!” With such a welcome these young men went on their way rejoicing, fortified also with words of gracious counsel and sturdy sense.

To the founding of the academy at Denmark, and of Iowa College, Asa Turner gave his best exertions, his fervent prayers, and unstinted contributions beyond his means from the beginning. He never forgot his obligations to the institutions that had given him a liberal education. Of President Day, Professor Goodrich, and Dr. Nathaniel W. Taylor, he was wont to speak with grateful memory and a deep sense of personal indebtedness. It was his ambition to see the academies and the colleges of New England re-duplicated in the West, as well as churches of the New England order.

Father Turner had the heart of a patriot. He took an intelligent interest in public affairs. He observed the state of the country and the things that were going on in the world at large. He was a good citizen and helped as much as any minister of the gospel in his day, in promoting those reforms which have marked the century. In earlier years he was a vigorous opponent of slavery. In 1854 he took an active part in the election of Governor Grimes, which put Iowa at the front in bringing slavery to an end in 1863. In old age, enfeebled and palsied, he gave the last vestige of his strength to the prohibition of the liquor traffic.

His Christian experience was deep, clear, and pervaded his

character and life. He had been with Jesus and learned of him. He was uniformly penitent, humble, self-distrustful, and frequently chided himself that he had not more of the love of God. I speak with reference to the period of his active life. Few have a higher sense than he had of the divine power and glory, or of the majestic sweetness that sits enthroned upon the Saviour's brow. In love and devotion he was a pupil of St. John and like the bosom disciple; in faith and hope and courage, he was a pupil of St. Paul, and like the apostle of the Gentiles. I remember at one period in his pastorate that he was absorbed in the prophecies of Isaiah, while preaching a course of sermons from them. The magnanimity of spirit and largeness of view exhibited by that prophet, the indignation at oppression and greed, at hypocrisy and cant, the portrait of the Man of sorrows and acquainted with grief, the promised conversion of the Gentiles, touched the sympathies of his nature; and I have thought of him as a pupil of Isaiah and like the fifth evangelist. Home missions and foreign missions, the African, the Chinese, Turkey, Persia, the islands of the sea, the waifs and tramps and little wanderers of our own land — all God's children were in his heart and upon his mind for thought, for affection, and for care. It was a joy to him that from his own Denmark went forth Brother Sturges to be the apostle of Micronesia, and that other missionaries have gone from the Iowa churches and colleges to carry the gospel to distant lands.

The principles of Christian liberty and Congregational order had a foremost advocate in Asa Turner. When he found them imperiled and broken under the operation of the Plan of Union of 1801, he set them up again in his own administration of the gospel and refused a yoke of ecclesiastical domination and control. The body of churches and ministers in Illinois, in Iowa, and in all the West, who find our free Congregational order preferable to any form or ecclesiasticism, owe an obligation to

Father Turner similar to that which the churches of New England owe to John Robinson and the Pilgrim Fathers. He broke the yoke. He restored the simplicity of Christ, the rule of the brotherhood, the autonomy of the congregation. At the Albany convention of 1882 he acted as one of the vice-presidents, and his counsels and influence were among the efficient factors in securing for Congregational principles the respect which they deserve in the country at large. While firm and resolute in his own convictions his spirit was that of the Puritan and Independent ("in essentials, unity; in non-essentials, liberty; and in all things, charity"), not that of a partisan. In his own parish he won men of many minds by sympathy and love, by patience and forbearance, not by imposing yokes and arbitrary rules. Controverted matters, such as the mode and subjects of baptism, he left each person to decide for himself according to his own views of duty. He made nothing but Christian character a condition of church membership. Gentleness and strength, sweetness and light, grace and truth were combined and balanced in his character. In his home and among his neighbors and friends he sustained the same principles which he exercised in the house of God and practised all the domestic and social virtues.

In extreme weakness and feebleness he has for a number of years been awaiting his emancipation from the burden of the flesh, enjoying until nearly four years ago every attention and care from his beloved wife, and since from affectionate and devoted children, and now he is gathered to his people, an old man and full of days. The memory of the just is blessed. The righteous shall be in everlasting remembrance.

XXXIV

TRUMAN M. POST

A disciple to the kingdom of heaven. — MATT. 13: 52.

THE relations of Dr. Post to the planting of churches of the Congregational order in the West, his warm and helpful sympathy with Father Turner and with the "Iowa Band," his services to education, to spiritual religion, and to our country in the times of the Rebellion, entitle his life to historical commemoration.

He was born at Shoreham, Vermont, June 3, 1810. His parents also were natives of the Green Mountain State. The free spirit of the hills, the love of nature, were his by inheritance. From childhood he was conscious of an intense sympathy with the liberty and equality of individual souls before God. A natural scholar, of quick, intuitive mind, graduating at Middlebury College at the age of nineteen, he was afterwards tutor in the same college. In those years he pondered the questions of the soul and felt the struggles of "self-and-world surrender," when a nearly fatal illness struck across the pride and confidence of his youth with the shadow of death and broke the inordinate power of the world over his mind. "From that hour the shadowiness of time and the sense of eternity were wrought into his soul and the heart-beat of time was set to the pulses of eternity."

He had studied law, but now turned his thoughts to the Christian ministry. Finding embarrassment in theological theories, he went to Andover for clearer light and enjoyed a few months in that delightful retreat in the autumn of 1832; but the professor of theology, Leonard Woods, D.D., led him deeper into the

"woods," as he told me. He now seemed shut up to the profession of the law, and spent the following winter at Washington, listening to arguments in the Supreme Court and to debates in Congress. Here he fell in with General Duncan, a member of Congress from Illinois, who advised his coming to that State. In the spring of 1833 he came to St. Louis, and set out for Jacksonville, the home of General Duncan, on foot, by a bridle-path through the wilderness. It was his first vision of the prairie; it seemed a fairy landscape. He called it "Youth's walk amid the fields of Morning" — the morning of the land and of his own life. Fatigue and weariness, a drenching storm and night intervened before reaching Carrolton, whence he rode by stage the next day to Jacksonville.

With the law in view, with a consciousness of that critical and deliberative temper which fits one for that profession, among his first acquaintances in Illinois were young lawyers, as E. D. Baker, Stephen A. Douglas, A. Lincoln. Had he continued in those associations, I am sure he would have gained a high place among jurists or statesmen.

But Providence led another way. Illinois College had been founded a few years previously and was in search of a teacher of the ancient languages. Rev. Asa Turner, then of Quincy, one of the founders and trustees of the college, had gone east on that errand and in his quest had visited Middlebury College, where he was directed to Mr. Post at Andover, and had followed him there only to learn that he had gone to Washington, whence he had disappeared no one knew whither. On his return he found that the president of the college, Edward Beecher, and Professor Sturtevant had called on Mr. Post soon after his reaching Jacksonville and secured his assistance in the work of instruction. The arrangement was temporary, but it was soon made permanent, and continued fourteen years (1833-1847). Those were years of varied and severe labor and of struggle with financial

embarrassment, as well as of inspiring service to many young men.

When Mr. Post went to Jacksonville, James G. Edwards, afterwards one of the founders of the church in Burlington and the founder of the *Hawkeye*, was living there and publishing the *Illinois Patriot*. In the fall of that year Professor Post was prostrated by a long and dangerous illness. Of an incident in connection with that sickness he gave the following account in a letter he wrote me, after the death of Mrs. Broadwell, whose first husband was Mr. Edwards. I had written him of her death, and in reply he wrote:

“What you say of her helpfulness in your ministry and of her life and service as inwoven with the foundations of what is good and beneficent in your city, corresponds with the expectation and impression I formed of her many years ago. She came early into my Western history in years that were to me those of my youth and to her of life hardly yet in mature bloom of womanhood. I have every reason to recall those years and those memories of her, with much of affection and grateful appreciation of her Christian excellences, especially her personal kindness to myself. I can never forget a scene in a sick chamber, far back in the days of youth, when I was alone and lorn, a stranger in a strange land, burning and tossing with fever, with hardly any one to minister to me a cup of cold water. I can never forget how in that hour that face, with the sweetness of womanly pity and sympathy, looked in upon me, and how she took me to her home, and through anxious months cared for me with the assiduity and gentleness of a sister; and how I at last rose from that couch of sickness with influences from her sweet, Christian spirit, and gentle, kindly offices, that have been an impress and an impulse to what is best in Christian life and history through all the years since. Time and distance have not obliterated my sense of personal obligation to her, as one

to whose gentle kindness and service I much owe the fact that I now live."

During his convalescence from this illness Professor Post enjoyed a season of ecstatic religious experience, with a sense of the love of God and of communion with him and the spiritual world, accompanied with a feeling of glad and grateful devotion to the Lord Jesus, such as he had never felt before. His religion now passed from perplexed and anxious speculations to Christward love and consecration. Soon afterwards his doctrinal difficulties being partly removed by a larger practical religious experience, and partly put aside in the requirements for admission to the church in Jacksonville, by the kind and judicious pastor, Rev. William Carter, he made his first public formal profession of Christ, June 6, 1834, three days after his twenty-fourth birthday. That church had been organized the previous winter after the Congregational order, and he felt drawn towards it in a harmony with the spiritual franchise given by Christ to his followers, independent of human masters, mediators, or hierophants in religion. A few years later he was invited to become minister of the church and for six or seven years united his labors in the college with those of preacher and pastor.

It was during those years that I first met him at Buffalo, in October, 1843. He was returning from a summer vacation at the East and I was on the way to Iowa in company with nine young men from the seminary at Andover. The good pastor of the First Presbyterian Church in Buffalo, Rev. A. T. Hopkins, took a kindly interest in the young missionaries, his people encircling us with Christian sympathy and regard, E. B. Turner and myself sharing the hospitality of his home. He arranged a Home Missionary meeting for Sabbath evening, at which some of us made short addresses, and Professor Post followed with a glowing speech upon the rising greatness of the West, and the importance of planting it with churches and institutions of

learning. The next week we were companions in the voyage around the lakes and our hearts blended in common sympathies and sentiments. Three years afterwards, upon my formal introduction into the pastoral office, it was alike grateful to Mr. and Mrs. Edwards, and to John G. Foote and Henry W. Starr, who had enjoyed being in his classes at Middlebury College, and to myself, that, upon our invitation, Professor Post made a winter's journey to Burlington and preached upon that occasion. The great thoughts of his sermon were that I should speak the truth, and speak it in love, to the end that my people should grow up in all things into Christ.

In returning from Burlington he had a perilous time in crossing the Mississippi from Montrose to Nauvoo. It was the last of December; the ice was running heavily; the winds were high from the west; the boat was small; there were two women and a baby among the passengers. Barely escaping capsizing in getting through the running ice they found the Illinois shore blocked by the floes the winds had driven against it, and the boat could not make the land. Thereupon Professor Post jumped into the river to his waist and carried one woman and then the other in his arms to the shore. It was New Year's night and there was a blazon of revelry and sport; a carnival of Anti-Mormons, in the Nauvoo tavern, the "Saints" having left the city that year. He could get no accommodation in the tavern, until, going into the kitchen, his piteous predicament touched the landlady's heart, as she was steaming and broiling over the fire, and she gave him a cup of coffee, a bite to eat, and a chance to dry his clothes. Long years afterwards, among other reminiscences, he told his children of the scene in his own graphic style. They are recorded in his Biography by his son (pp. 137-143).

The next year, in the fall of 1847, he removed to St. Louis, where for nearly forty years he discharged the pastoral office in a ministry of surpassing wisdom, eloquence, dignity, purity.

grace, beauty, and spiritual elevation. The times were tumultuous. His position was one of exposure, almost a forlorn hope. An apostle of liberty, of personal liberty in the state and of spiritual liberty in the church — saying at the outset to those who desired his ministry, that he regarded the holding of human beings as property a violation of Christianity, demanding to be guaranteed liberty of speech on this subject at his own discretion, otherwise he did not think God called him to add to the number of slaves already in Missouri, furthermore avowing that he was a Congregationalist and should continue in that order of the Church — he took his stand in a slave state, where an evil genius brooded over the land, stifling thought and speech, domineering religion, civilization, ministers, churches, like a fate, a despair. In that position he bore aloft the standard of truth and freedom. And when the storm gathered, when the horrid earthquake of war rent the land and the judgment was set, and the books were opened, and the dark spirit that had brooded over the land was cast out, this prophet of the Lord discerned the new age that should follow, and the new opportunities for building up the kingdom of Christ in our country with the principles of liberty, truth, progress, and brotherhood, for which the Congregational churches stand representative.

While laboring under these heavy burdens Dr. Post still kept in touch with his Iowa brethren; he welcomed us to his home and gave us many proofs of his sympathy and love. He came to our help and support on a number of public occasions. I recall his oration at one of the early Commencements of Iowa College. It was at that period when the magic wand of a great political leader had brought about the repeal of the Missouri Compromise, and opened Kansas to slavery. The excitement was intense. An evil genius dominated the land. Religion was paralyzed. Civilization suffered eclipse. No one saw more clearly than Dr. Post how near were the earthquake and the hell of war. His position

in St. Louis was almost forlorn. Missouri was a stronghold of the ancient régime, a head-center of the slavery propaganda. At the same time Iowa was to Dr. Post a land of promise and of hope. The theme of his college oration (at Davenport) was Education and Religion, on which he discoursed with lofty sentiment and affluent learning. In gracious words he expressed his faith that Iowa College was to be a fountain of life and light in the State, and he assured its founders that the greatness and beneficence of their work would keep their memories green and be to their eternal honor, "while yonder Mississippi rolls its tide to the ocean." Nor did he fail of a prophet's denunciation of the burning outrages which Kansas was then suffering, or spare the Erostratus (S. A. Douglas), who had fired the conflagration. The oration was published, and extracts from it were committed to memory by the students and spoken in their declamations.

In the subsequent transformation of the nation, Dr. Post saw in our political reconstruction a new opening for a higher Christianity, for the improvement of the whole American people by means of better homes, better schools, and better churches. He was a leader in the calling and in the deliberations of the National Council which met at Boston immediately upon the collapse of the Rebellion. We owe to him the declaration, that "amid the creative and organic agencies of the social and political reconstruction of the nation on the eternal foundations of Right, Liberty, and Truth, we regard as most effective and beneficent the religious faith and order of our forefathers, and that the churches which inherit that faith and order should endeavor to diffuse them throughout the extent of our country." "Brothers," he said at Plymouth, "let us stand together, and not only cover this continent with the institutions of liberty, but with those principles that we have sworn to again upon the graves of our fathers."

In carrying forward this work, Dr. Post joined with the American Home Missionary Society in calling one of the "Iowa Band"

to be the Superintendent of Home Missions in Missouri. In that office Rev. Edwin B. Turner found a task more laborious and difficult than he had had in planting the gospel in Northeastern Iowa, where howling storms sometimes blocked the way to his appointments in the pioneer settlements and howling wolves broke the slumbers of the night. His labors up and down the State of Missouri involved long and dangerous travel and much embarrassment and vexation from the prejudices and antagonisms of an old and new civilization; but he stood bravely to his work for twelve years, bringing order out of chaos and preparing the way of the Lord for these better times that have come, of which Missouri has given a fine exemplification in placing the statues of Thomas H. Benton and Frank P. Blair, her chief antagonists to the slavery propaganda, as representatives of the State in the Capitol at Washington.

With a mind of firm fiber, with tenacity of conviction, Dr. Post had a gentle disposition, a charitable temper, a loving heart. Men differed with him. But all who knew him respected him and with hardly an exception loved him. His home life was pure and true. How beautifully has he described it at Jacksonville! "Here I dwelt with one sent from God through happy years; little sons and daughters came to me and played in the shadows of the lofty oak and elm, or wandered amid the green glades glittering with the sunlight and flowers, and other matins and vespers mingled with those of the birds. Beautiful and happy years! But yet often of labor and weariness, and cares and sickness and sorrows, under the discipline, kindly though severe, which on the whole makes life better and sweeter, and stronger and fitter for heaven."

As a scholar he was master in wide ranges of learning, ancient and modern, and excelled in history and divine philosophy. His mind was too original, independent, discursive, and broad for the fetters of any school; but if subject to classification, it would per-

haps be with the Platonist divines of the seventeenth century, as Richard Hooker, Robert Leighton, and John Howe. Free from the trammels of tradition and dialectic subtlety, he had the Christian consciousness, the sweet reasonableness of our Saviour, the spirit and mind of the Divine Master. He was truly a church father of our age and country; he marked out the lines of thought and truth for the advancement of the religion of Christ in the coming years. He was the prophet of progressive reform, of spiritual life, of a higher culture. His impassioned love for the Congregational order made no barrier to his union and fellowship with good people of all names. He held that the three angels of progress — Truth, Liberty, Love — with Life from the inbreath of the Divine Spirit, are as the fourfold cherubim that uphold the throne of the Highest. These principles he conceived of as framed into the architecture of the eternal years. He believed that they will rebuild the world. With confidence in these principles, that they guard the throne of Christ, agitations of religious thought did not disturb him. In his semi-centennial discourse at Jacksonville he said: "Many are needlessly alarmed at questioning of things wonted and old; at variations from received beliefs in form, phrase, statement, or philosophy; at new hypotheses, suggested as a relief against seeming hardships in nature or revelation, or as a reconciliation of apparent conflicts between the two; as though the life of Christianity were imperiled, and faith were so frail that it was like to fail if doubt or agitation breathed upon it." He shared in no such alarms, but was confident that honest and fearless discussion would clarify faith, that agitation would cause it to root more deeply and grasp more firmly the everlasting rock, as the oak under the tempest, and lift higher the Christ, as earthquake shocks uplift mountains, and that the higher Christ is lifted the more he will draw all men to him.

The responsibilities and cares that crowded his life afforded

him little leisure to put a finish upon his published writings, but if weighted with exuberant ornament, with tropes and figures and involved sentences, like the writings of John Ruskin, they are vigorous in style, touching in pathos, abounding in gems of thought, set in brilliant and felicitous expression. He had the poet's vision, and the faculty divine. He saw the heart of things and could soar and rise to as lofty heights as any man I have known. His published writings are also a thesaurus of historical information and knowledge concerning the growth and progress of our country in the nineteenth century, especially in the advancement of education and religion in the Northwest.

His earthly life closed with the departing year, December 31, 1886. Full of faith and hope in God and humanity, with words of cheer to those who are still in the realms and conflicts of Time, not in gloom, not in fear, the servant of the Lord went down into the valley of Sunset, into the shadow of Death. And lo! in his own words, and I have used many of them in this discourse, there was no valley, no shadow of Death. The cloud and darkness were transfigured into the jasper and crystal of the City of Light.

"Lo, on the borders of this shadowy land
We pilgrims of perpetual sorrow stand,
Our hands outreaching to the far-off shore;
One moment, and we breathe within the evermore."

XXXV

THE FIFTIETH ANNIVERSARY OF THE CONGREGATIONAL CHURCH OF KEOKUK, IOWA, FEBRUARY 12, 1904.

That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. — 1 TIM. 3: 15.

THE Church is the representative of the eternal goodness and the everlasting righteousness. Whatever its form, these are its ideas. These ideas are the sum and substance of Christianity, as it was taught by its divine Founder. He laid the emphasis not upon forms and ceremonies, but upon what is vital, essential, spiritual, eternal. It is the problem and work of the Church to be the embodiment and representative of Christ, as he said to the Holy Father, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17: 18). It is the same now in the twentieth century as it was in the first century. Christ and the Church should be identically one and the same. As every particular Christian should say with Paul, "I live, yet not I; but Christ lives in me," so every particular church should say, "For us to live is Christ."

Forms and ceremonies have always varied with men's minds and moods and circumstances. They will continue to vary. Uniformity is an *ignis fatuus* that bewilders and blinds. The Greek Church, the Roman Church, the Church of England, split on that rock. This is not the rock on which Christ said, "I will build my church." That rock was Christ himself, the Church's

one foundation, and "other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3: 11).

These are the sentiments which, after their eclipse for a thousand years in the Dark Ages, were restored in the Reformation. The Pilgrim Fathers brought them to the New World. The principles of civil and religious liberty are the coordinate foundation of nation and Church in the United States of America. All parties, all denominations, reverence and uphold these principles as the strong pillars of the republic, giving us our distinction and eminent place among the nations of the world. All honor to Roger Williams and Lord Baltimore and the Huguenots and the Quakers and the Scotch Irish, who planted and watered the tree of liberty in America. The present occasion calls to remembrance the contribution to the Christian life of our country by the ancient churches of New England which walked in the way of Congregational order, that is, of independence and self-government, free from extraneous control. They recognized that one was their Master and that all his disciples are brethren. The love of God and the love of one another and equal justice to all, was their Golden Rule. Among the churches of this character was that of Guilford, Connecticut, which was founded two hundred and sixty-one years ago. A famous poet, native of the town, author of "Marco Bozzaris," described the people as

"A pure republic, a 'fierce democracie,'
A stubborn race, fearing and flattering none,
Would shake hands with a king upon his throne,
And think it kindness to his majesty."


Another native of Guilford, John McKain, a man of independent and self-reliant spirit, came to this city in its early settlement and made his home. He had confidence in the future growth and prosperity of the town and acquired property and opened a farm on the outskirts of the village, which then stretched along the river front.

To go back a little: — In 1801, a Plan of Union had been formed between the General Association of Connecticut and the General Assembly of the Presbyterian Church for their cooperation in establishing churches in the new settlements. It worked well for thirty years, when jealousies arose and fears were cherished that Congregational order and the New Haven divinity and abolitionism, were invading the Presbyterian household, until an explosion came in 1837, and disruption followed. There was an "Old School" and a "New School." It was so in this city as in other places in Iowa.

Our brother from Guilford looked upon the scene with concern of mind. He recalled the long and peaceful life of the venerable church of his native town and it seemed to him that such a church might be a blessing to Keokuk, and he made a bequest of land and created a trust for that purpose. After his death, questions arose as to the terms of the bequest and the legality of the trust, which were taken into court.

Meanwhile, in view of two Presbyterian churches existing in Keokuk, one of which, the New School, had been planted and was aided by the American Home Missionary Society, to which society the Congregational churches of New England were the largest contributors, the expediency of planting a Congregational church here awakened some misgiving. I was consulted with on the matter. I was myself brought up under the Plan of Union, and held Albert Barnes and Lyman Beecher and his son Edward Beecher and other New School leaders, in high respect and honor. I had a correspondence with the New School pastor¹ here, and will read a letter he wrote me at the time, which shows the delicacy of the situation:

¹ Rev. Samuel Kirby Sneed, a gentleman of fine Christian spirit (Yale, 1820), of the same class with those great lights of the New England churches, Leonard Bacon and T. D. Woolsey, during his life at New Haven had served as a deacon in the college chapel.



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KEOKUK, IOWA, 29 Nov., 1853.

Rev. Mr. Satter:

DEAR SIR: — Some days since I received a line from you relative to the organization of a Congregational church in this place. I placed your letter in the hands of Mr. Howell, one of the brethren who is known to be favorable to Congregationalism, though one of the most reliable members of my church. He requested me to reply to it myself. I am at a loss what to say. It is of course desirable that you should secure the donation, and it is incumbent on you and your brethren to take such steps as you may think proper to attain that end, but of course, I should regret any course which would compromise our interests here. The withdrawal of any material portion of our church for the formation of another at the present time would inevitably throw both on the hands of the Home Missionary Society, as you are aware that we cannot live here except at great expense. Upon the whole you and your brethren must take the responsibility of judging and acting in the premises. I shall feel it my duty to be passive in the matter. I make no opposition to your course if you deem it proper to organize another church here. Leaving all in the hands of the great King and Head of the Church who knows what will promote the interests of his Kingdom, I am

Respectfully yours,

SAMUEL K. SNEED.

Finally the conclusion was reached that it was expedient and wise to establish a church here after the faith and order of that ancient church in Guilford, Connecticut. That church has passed more than five periods of fifty years each. This is the close of your first fifty years. I will ask your pastor to read the original letter missive which explains my being here at the beginning of those years.

Rev. George E. Paddock read as follows:

KEOKUK, IOWA, Feb. 4, 1854.

To The Congregational Church of Burlington:

REVEREND AND BELOVED: — Whereas the Great Head of the Church has disposed a number of persons in the city of Keokuk to unite together

for public worship and the celebration of religious ordinances under a Congregational form of church government, the undersigned, in behalf of their brethren, respectfully solicit your attendance by your pastor and delegate on the 14th day of February at ten o'clock, A.M., to take into consideration the propriety of organizing us into a church of Christ; and, should such a step be deemed expedient, to assist in the appropriate services.

Wishing you grace, mercy, and peace, from God the Father and our Lord Jesus Christ, we subscribe ourselves


Yours in the gospel,

A. B. CHITTENDEN, { *Committee of*
WM. BROWNELL, { *Arrangements.*

In the discharge of the duty to which I was thus invited I came to this city on Monday, the 13th of February, 1854, riding the whole day in a stage coach in company with Judge J. C. Hall, with whom I recall an animated discussion we had together over the burning question of that time, the repeal of the Missouri Compromise. I was kindly entertained by Mr. Chittenden at his home over his store on the street fronting the river.

The next day I met the brethren and we had a season of conference together and of prayer for the guidance and blessing of the Great Head of the Church. They were of one mind and purpose to associate and bind themselves together in a holy covenant with God and with each other, as a Church of Christ of the Congregational order to maintain public worship and the institutions of the Christian religion, and do their part in the work of our Lord for the salvation of souls and the regeneration of the world. In the evening we held divine service. By the courtesy of the New School people we met in their house of worship. We sang the hymn with which a Connecticut psalmist has enriched our songs:

"I love thy kingdom, Lord,
The house of Thine abode,
The church our blest Redeemer saved
With His own precious blood.



“For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

“Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.”

I preached on the love of God and of one another as the essence of religion, that God is love, that he that dwelleth in love dwelleth in God, and God in him, and that he who loveth not his brother whom he hath seen cannot love God whom he hath not seen. According to Congregational principles, it is the privilege and duty of every Christian and of every church to be inspired, embodied, incarnated with the spirit of Christ. And Paul said, “If any man have not the spirit of Christ, he is none of his.” The monopoly claimed by pope or prelate to be exclusively vicar, vicegerent, or representative of Jesus Christ, is disowned, and we maintain the equal rights and privileges of all Christians. A sense of personal responsibility for the cause of Christ, and for its honor and advancement in the world, gives seriousness, importance, and dignity to each and every human life. Congregational principles intensify this sense of personal responsibility, make every believer a steward of the heavenly treasure, and bid every man remember that it will one day be said to him, “Give an account of thy stewardship.”

After a presentation of these principles and sentiments the little company of nine members stood up together, and, professing their faith in our Lord and Saviour Jesus Christ, recorded their vows and covenants to live and labor together in Christian communion and fellowship as a Congregational church. William Brownell was chosen deacon and A. B. Chittenden, clerk.

For a while religious services were held by the church in rented

halls, until the erection of this house of worship. The first pastor, James P. Kimball, came immediately from the Theological Institution at Andover, Mass., and after a ministry of five years was succeeded by W. W. Allen in 1860; Geo. Thacher, 1861; Benjamin Judkins, 1868; Cyrus Pickett, 1871; Clayton Welles, 1872; Thomas G. Grassie, 1880; James S. Hoyt, 1884; Henry M. Peniman, 1891; William L. Byers, 1895; Geo. E. Paddock, 1900. I have known them all and loved them for their work's sake. They possessed a diversity of gifts and talents. The most of them, eight of the number, with all but one of the original members of the church, have joined the church above. The ministry of Doctor Thacher was in the crucial years of the Civil War, and he gave the massive strength of his intellect and the fervor of his eloquent speech to the cause of liberty and the union. Doctor Hoyt and Doctor Byers closed their lives here in your service and in office; one, strong and firm in building upon the everlasting foundations; the other, soaring to the heavenly heights of truth, yet with poise and balance and studious deliberation and a discriminating mind.

The church has kept in touch with the march of time and the progress of events throughout our country and the world; and I pray God may continue to stand for many more half-centuries as a faithful witness and helper of that glorious gospel of the Son of God, which has promise of the life that now is and of that which is to come.

In an address giving the history of the church, February 19, 1904, Rev. George E. Paddock said:

" Fifty years of history has been made by the First Congregational Church of Keokuk. Only twenty-six Congregational churches had been organized in Iowa at the time it began its existence. Eight were organized the same year. Now there are three hundred and fifteen. Of this number the Keokuk church is of the very few which never asked or received aid from any society.

The ability to act thus independently was made possible by the gift of

land made by one John McKain, a New England Congregationalist from Guilford, Connecticut. He lived way out in the woods in a log house built not far from where our brother, George Reiner, now has his grocery store. The deed of trust reads as follows: 'Being desirous of promoting the cause of true religion in the township, granted, bargained, and sold forty acres of land, declared to be for the use, benefit, and support of an Orthodox Congregational church at the town of Keokuk, to be called and named 'The Congregational Church of Keokuk.' The following trustees were named in the deed: A. B. Chittenden, William Coleman, William F. Telford, Darius Wellington, and Peter Young, and their successors forever. This conveyance bears date of December 25th, 1846. This forty acres of land described in the deed was just beyond the old city limits and 'chiefly between Johnson and Blondeau streets.' The church not being at once organized left an opportunity for the heirs of Mr. McKain to dispute the right to the land, as it became valuable in the 'boom times' of the city, but under the faithful care of Mr. A. B. Chittenden and others enough was realized to build the new church free of debt.

Seven of the original members of the church were from the First Presbyterian Church of Keokuk, viz., A. B. Chittenden, Mrs. A. B. Chittenden, J. B. Billings, Mrs. P. Billings, Zimri Webb, Mrs. A. Potter, Miss Clara Cleghorn. Two of the original members, William Brownell and Mrs. Brownell, were from the Congregational church of Muscatine.

The First Presbyterian Church was New School. It was organized some years before the Old School, which now is the Westminster Church and into which the New School was merged. The building in which the New School people worshiped, and where this organization took place, stood on the corner of Second and Concert streets. It fronted the river. The city was built on the hills and in gullies, but little grading having been done."

A missionary of the A. H. M. S., Rev. David Jones, was the first pastor of the New School Presbyterian Church of Keokuk. He came there in 1843. Some of his reports were published in the Home Missionary, vol. xvii, pp. 200, 273. He said in 1844: "Since my last report there have been eleven deaths in this village, among a population of some two or three hundred. On account of the sickness, my congregations have been small, but before they were quite encouraging and our Sabbath-school appeared un-

usually prosperous. A large portion of my time has been spent in visiting the sick and attending funerals — duties there would have been no one to perform had it not been for the aid granted by the A. H. M. S. in supporting the only minister that has occupied this portion of the Lord's vineyard."

XXXVI

PEACE ON EARTH

A Christmas Sermon. December 25, 1906.

On earth peace. — LUKE 2: 14.

IT is the golden legend of history surpassing all other legends in the literature of the world, that upon the birth of our Saviour an angel of the Lord announced the fact to the shepherds of Bethlehem, who were keeping watch over their flock by night, and that there was with the angel a multitude of the heavenly host, praising God, and saying, "Glory to God in the highest, and on earth peace, good-will toward men." It is the Alpha and Omega of Christianity.

In the beginning of his ministry Jesus said, "Blessed are the peacemakers." At the close of his ministry he said to his disciples, "Peace I leave with you; my peace I give unto you." So fully was he inspired with this sentiment that he was called "The Prince of Peace."


From early times the condition of the world has been different. Wars have been common. Man has been at war with himself. The law of the members has warred against the law of the mind, the flesh against the spirit. Envy and jealousy have made quarrels in families, divorced husbands and wives, parents and children. Man's inhumanity to man has been as gross as his impiety to God.

In 1861 bloody hands were raised against the United States. Eleven states took up arms to destroy the hope of the world. Four angry and horrid years followed. More than one hundred

thousand pensioners still show the scars of that conflict on the part of those who defended the Union, while still heavier scars remain among those who fought on the other side. But at last the commanding generals on either side agreed upon a cessation of hostilities, and the words of one of them, "Let us have peace," will survive as long as the bluffs of Vicksburg look down upon the Mississippi, flowing unvexed to the sea. Soon afterwards France and Germany went to war with each other, and wars in Egypt, in South Africa, and between Japan and China, and alas, between the United States and Spain, and between Japan and Russia, have followed. Honor is due the French nation for their intervention in bringing our war with Spain to a close, and to President Roosevelt for the "Peace of Portsmouth," which closed the war between Japan and Russia; and we say, "Blessed are the peace-makers."

Those wars were of comparatively short duration; that between the United States and Spain lasting only one hundred days. But they were sanguinary and cruel, and they have entailed a dark and alarming future for some parts of the world; as in South Africa and the Philippine islands. The only hope for those lands is in securing to their people institutions of liberty and justice, of education and self-government. It will be a foul reproach to the Christian nations if they doom their colonies to an inferior and abject state, instead of lifting them up to prosperity and higher civilization.

From the foundation of our government the United States has consisted not only of states, but of territories also. The creation of the Northwest Territory, and the ordinance for its government, were coeval with the Constitution. That ordinance prohibited slavery in the vast region northwest of the Ohio River, established religious liberty and declared that schools and the means of education should be forever encouraged. Those provisions planted in what was then a savage wilderness, in the course of



sixty years, the five great states of Ohio, Indiana, Illinois, Michigan, and Wisconsin. Sixteen years later, President Jefferson made the Louisiana Purchase, out of which has come a larger number of states. In another generation came the annexation of Texas, followed by the Mexican War, which resulted in adding still more to our territorial possessions; and over them the United States extended its institutions of liberty and order.

The enlargement of the national domain, growing out of the war with Spain, puts upon the present generation the duty of extending our free institutions over it. Public schools and courts of justice, reciprocity in commerce and trade, and local and representative government, are the chief agencies of civilization. If we do not give them to the Philippines, but exploit their eight millions of people with greed and oppressive restrictions, the United States will bring upon itself the same opprobrium which our fathers visited upon George III in the Declaration of Independence. It is for the American people and for Congress and the President, to avert the opprobrium.

At a festival of Iowa pioneers, held in "Old Zion," June 2, 1858, Hon. Charles Mason, who had been chief justice of the Territory during the whole period of its existence, after an eloquent address upon the origin and growth of Iowa under the national government said:


"I will venture the opinion, founded on mature reflection, that the whole Mexican republic might at once be admitted into this union, if done by mutual consent, the states and territories placed on a footing of equality with our own, without causing any essential disturbance or danger to our own institutions. I believe that there is sufficient vital power and vigor of constitution in our federal system to enable it at once to take our weaker neighbors by the hand and steady their footsteps until they shall be able to stand, and to act with their own unaided strength."

It is for congratulation that the leading powers of the world

are now considering proposals for the disarmament of the nations, and settling national differences by courts of arbitration. Were the treasure now expended upon armies and navies applied to the civilization of mankind, to the advancement of knowledge, and the promotion of human well-being, every desert would be made to blossom as the rose, and every wilderness be turned into a fruitful field; then would the righteous flourish, and abundance of peace so long as the moon endureth.

It is peculiarly incumbent upon the American people to support this measure. We are now demonstrating the practicability of union and peace between eighty millions of people, and fifty different states, with a wide variety of interests and pursuits, and in different degrees of latitude. While we were originally English colonies, other nations have contributed millions to our population and have aided in making us the nation we are. From these circumstances we are in natural sympathy and affection for other lands, and we wish their people to enjoy the blessings of liberty and equal laws. We hold our liberties and rights not by prescription or privilege, but by the endowment of the Creator, as our fathers affirmed. Those liberties and rights belong to all mankind by virtue of our common human nature. The United States is a peace establishment, as the Constitution declares, "to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

These principles and objects, as they were laid down by Washington and Franklin and James Wilson and their associates, and the exemplification of them in our national history, have won the admiration and approval of every people under the sun. After the tragedy of the Civil War, and the restoration of the Constitution where it had been assailed, the United States, under the egis of peace, entered upon a career of unparalleled pros-



perity. In every department of industry and commercial enterprise in the course of forty years, the wealth of the nation was increased a thousand fold. The victories of peace shame the destructions of war, and show that affiliation and cooperation with one another, and reciprocity and the Golden Rule, are infinitely better than alienation and strife and barriers to intercourse and trade. The fruits of righteousness are sown in peace of them that make peace. They outweigh the glory of fields of battle. Come, then, O Prince of Peace, and bring the eternal Christmas of peace on earth and good-will among men!



REMINISCENCES





From a photograph of Rev. William Salter taken in the parlors of the Congregational Church of Burlington, Ia., April 13, 1906, on the sixtieth anniversary of his pastorate.

REMINISCENCES

I

JOURNAL OF A MISSIONARY IN JACKSON COUNTY, IOWA TERRITORY, 1843-6

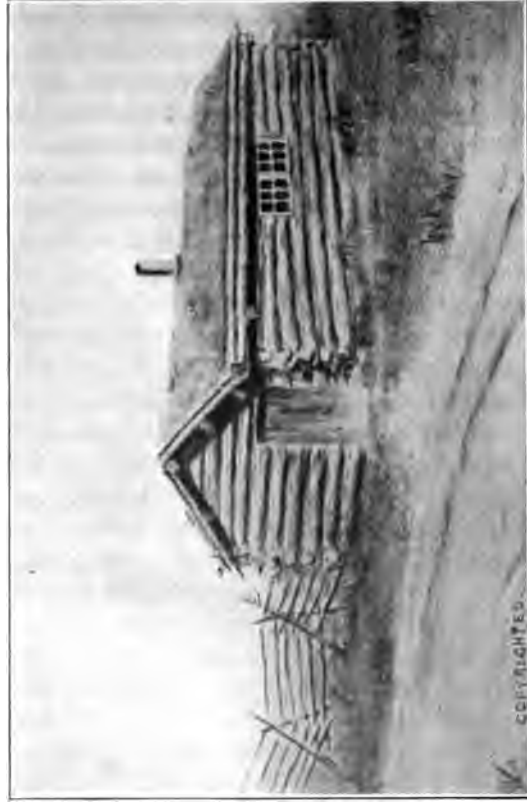
UNDER a commission from the American Home Missionary Society "to preach the gospel in Iowa Territory," I left my father's house in New York City, October 4, 1843, and arrived at Maquoketa (then Springfield, P. O.) on the 10th of November. In my journey I visited Niagara Falls; spent a Sunday in Buffalo at the home of Rev. Asa T. Hopkins, pastor of the First Presbyterian Church of that city; the next Sunday I was at Milwaukee in the hospitable home of Rev. Stephen Peet, agent of the A. H. M. S. for Wisconsin Territory, who discouraged my going to Iowa, saying that Iowa would not amount to much, as it had only a narrow strip of good land on the Mississippi River, and the Great American Desert was west of it, whereas Wisconsin had Lake Michigan on one side and the Mississippi on the other, and would make a prosperous state. The next Sunday I was at Galesburg, Illinois, having ridden over the prairies from Chicago to that place in an open wagon. The following Monday at sundown I reached the Mississippi and felt the thrill and exhilaration the sight of the great river and of Iowa awakened in my mind. On landing in Burlington the next morning, James G. Edwards, editor of the *Burlington Hawkeye*, met me and took me to his home. The next Sunday I spent at Keosauqua, on the Des Moines River, and preached in a blacksmith shop, Rev. L. G. Bell, a pioneer preacher of the "Old School," preaching the same day in the same place; thence I visited the Agency and was kindly entertained by the

widow of the Indian Agent of the Sacs and Foxes, General Joseph M. Street, and stood over his grave and that of the Indian chief Wapello, which were side by side. The next Sunday, November 5, I received ordination at Denmark at the hands of Asa Turner (Yale, 1827), Julius A. Reed (Yale, 1829), Reuben Gaylord (Yale, 1834), and Charles Burnham (Dartmouth, 1836).

I came up the Mississippi with Alden B. Robbins who then began his life-long ministry at Bloomington (afterwards Muscatine), and with Edwin B. Turner, who was assigned to Jones County and to Cascade, in Dubuque County, then the farthest missionary post in the Northwest. Proceeding from Davenport, Turner and myself spent a night with Oliver Emerson in his cabin near De Witt. We found him shaking with the ague. He asked a neighbor who was going the next day with a grist to McCloy's mill to take us along. The journey was slow and we were chilled and weary with the raw winds of the prairie. Reaching the mill an hour after dark we left the grist, and went on to the log house of John Shaw, who made us welcome and we soon lost our chill and weariness in the warm supper Mrs. Shaw gave us. In a part of the house partitioned off by sheets, we found refreshing sleep.

The morning showed us that we were upon a gently rolling prairie, about a mile from the junction of the south and north forks of the Maquoketa River and from the long stretch of timber between them. Across the road from Mr. Shaw's was a small log house, banked with sod, the roof partly covered with sod. Built for a blacksmith shop it was used for a school and public meetings. North of it was the cabin of John E. Goodenow, postmaster, eminent for his public spirit and generous nature, a descendant on his mother's side (Betsey White) from Peregrine White who was born on the *Mayflower* in Cape Cod harbor in 1620. Next north was the claim of Zalmon Livermore.

Leaving Mr. Turner to preach in the schoolhouse I went



LOG SCHOOLHOUSE, MAQUOKETA

Sod-covered log house, built by J. E. Goodenow, in 1838, for blacksmith shop, later used as schoolhouse, polling place and town hall. From an original drawing made under the direction of J. W. Ellis, of Maquoketa.

horseback to Andrew, where a Congregational church had been organized by Oliver Emerson, the pioneer missionary of the whole region, December 26, 1841. The meeting was held in the upper story of the log court-house. Deacon Samuel Cotton and family were there and gave me a cordial greeting. He was a descendant of John Cotton, the first minister of Boston, Massachusetts, and possessed the sterling qualities of his Puritan ancestry; Mrs. Cotton was of the Bemis family, from "Bemis Heights," Saratoga, N. Y. where Burgoyne's army was defeated in 1777. Their house was six miles north of Andrew, but the distance did not prevent their regular attendance upon public worship and I often shared the shelter and comfort of their home. In my first sermon in the county I showed that the early churches in the land of Israel were deified and multiplied by "walking in the fear of the Lord and in the comfort of the Holy Spirit," and I urged the duty of building up Christianity in the same way in Iowa. Pure and faithful churches, active in Christian service, are the saving salt of any community. A Methodist brother, a justice of the peace, greeted me saying that he welcomed all preachers, "no matter what their tenements were."

I preached from the desk where sentence of death had been pronounced in the first judicial trial for murder in the territory, the previous year. The case grew out of a dispute about a land claim. Before the execution of the sentence John C. Holbrook came from Dubuque, and preached. The prisoner was brought into the court-house in chains and cried out in his anguish, "Oh, what would I give to restore to life the man I killed," and "many a manly cheek was wet with tears," said Mr. Holbrook in his report of the scene.

At Andrew I made the acquaintance of Ansel Briggs, mail contractor on the route from Dubuque to Davenport and Iowa City, afterwards the first governor of the state (1846-50), a native of Vermont; of Philip B. Bradley, a native of Connecticut, clerk of

the county court, member of the territorial legislature (1845-6), of the state legislature (1846-9, 1878), also prominent as an adviser of Governor Briggs. Nathaniel Butterworth and his gracious wife made me welcome at their primitive hostelry. They were natives of Massachusetts.

Returning to Maquoketa I took Brother Turner sixteen miles west on his way to Jones County. Much of the country was taken up by settlers and their cabins and clearings showed industry and thrift. Reaching a cabin towards dark we asked if we could stay for the night, but the house was full. It was some distance to the next house, growing darker, the road blind, and we felt in a quandary when an old man, learning who we were, said that his minister at Crown Point, New York (Stephen L. Herrick), told him of a band of missionaries going to Iowa and that he must look out for them. "You stop here," he added, and we were relieved. After supper and a feast of soul with thanksgiving and prayer to "Jehovah Jireh," we found sound sleep on the cabin floor.

The next morning the old gentleman's son, Lorenzo Spaulding, offered to take Brother Turner on his way, and I returned to Maquoketa and began a visitation of the people from cabin to cabin. I purchased a horse with saddle and bridle and saddlebags, and as winter came on accoutered myself with gloves of deerskin, scarfs, leggins, and buffalo overshoes. In a circuit of six miles I found fifty families, some from New Hampshire, Massachusetts, Pennsylvania, Ohio, Indiana, Illinois, more from New York than any other one state, and some from Canada. They represented every variety of religious opinion. A Methodist preacher (John Walker) had an appointment in the settlement. Charles E. Brown had preached his first sermon in Iowa the previous year, in the house of John Shaw. He organized a Baptist church, August 31, 1842, but left the field in November following, finding the cabin he had put up on the prairie in the

summer not suitable to winter in, and he moved to Davenport. A man of excellent spirit, he was welcomed back to Maquoketa in 1847. Subsequently a pioneer preacher in Howard County, he was a member of the house of representatives from that county (1878). His son, William C. Brown, has gained eminence for efficiency in railroad management in Iowa and is now vice-president of the New York Central Railroad.

In my circuit I found six Presbyterian and Congregational families and called them together on Thanksgiving Day, November 30, for conference and prayer with reference to forming a church. They were divided on the question of government. Accommodation was necessary. The election of two elders to serve for two years was finally agreed upon, and William H. Efner, M.D., and Thomas S. Flathers were chosen. Both were of the "New School," which adhered to the Plan of Union of 1801. Mr. Flathers was born in Kentucky, but lived from childhood in Indiana. He had not learned to read, he told me, until he was twenty years of age, when a passion for knowledge and a zeal for religion inflamed him, and he went to school and fitted for Wabash College, with the ministry in view, but chill penury had compelled him to leave his studies. On the Sabbath, December 10, the church was constituted, the elders were set apart with prayer and the Lord's Supper administered. During the previous week Brethren Emerson, Robbins, and Turner, and Jared Hitchcock, delegate from Davenport, had come to Maquoketa, and we organized the Northern Iowa Association to embrace churches north of Iowa River. I favored the Convention System (semi-Presbyterian), which had been adopted in Wisconsin, but the other brethren preferred a distinctively Congregational organization. Provision, however, was made to include the Maquoketa church. For the support of the church a society was organized of which John Shaw was the most active and efficient member. They invited me to preach at Maquoketa half my

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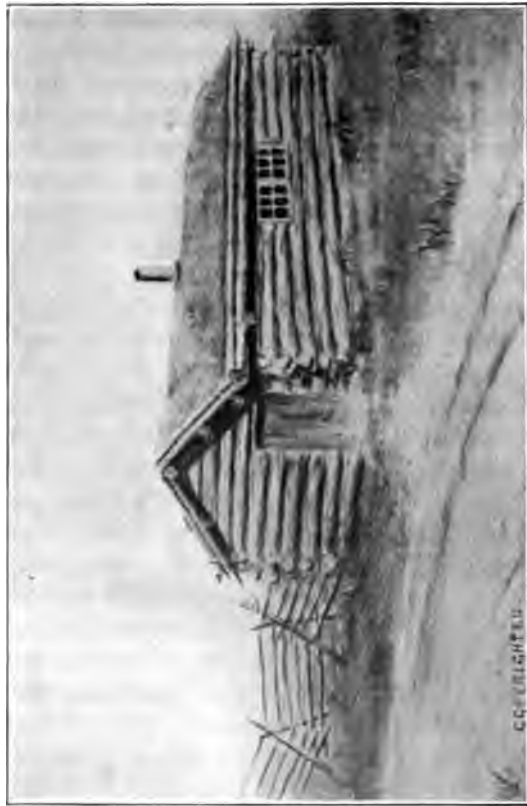
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These principles and objects, as they were laid down by Washington and Franklin and James Wilson and their associates, and the exemplification of them in our national history, have won the admiration and approval of every people under the sun. After the tragedy of the Civil War, and the restoration of the Constitution where it had been assailed, the United States, under the egis of peace, entered upon a career of unparalleled pros-

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REMINISCENCES





II

ABRAHAM LINCOLN

ON Saturday, October 9, 1858, Mr. Lincoln visited Burlington, and made a speech that evening in Grimes Hall. Mr. Douglas had spoken earlier in the season; while in the city he was the guest of Mr. William F. Coolbaugh. I heard both speakers, one for the repeal of the Missouri Compromise and for "squatter sovereignty," the other against. It was in the midst of their joint debate involving the issue as to which of them should be elected United States senator from Illinois for the six years from 1859 to 1865. The result was that Mr. Douglas was elected; had it been otherwise, the history of the country would have been different. Had Mr. Lincoln been elected senator, in all probability he would never have become President.

I was deeply interested in Mr. Lincoln's speech in Burlington, and impressed by his calm and clear statement of the issues before the country. But he did not seem so advanced and pronounced in opposition to slavery as William H. Seward, whom I regarded as the foremost man in the Republican party. I had been an admirer of Mr. Seward from boyhood; I heard him speak at a Fourth of July celebration on Staten Island, New York, when he was governor. I was then charmed with his lofty sentiments and in 1861 I hoped to see him made the Republican candidate for President. But things took another course and I was happy to vote for Abraham Lincoln in 1860 and again in 1864.

Mr. Lincoln's speech in Philadelphia, February 22, 1861, thrilled my soul and strengthened my faith in him. Of the Dec-

laration of Independence he said: "If this country cannot be saved on that principle, it will be truly awful. But if this country cannot be saved without giving up that principle, I was about to say, I would rather be assassinated on this spot than surrender it. I have said nothing but what I am willing to live by, and, if it be the pleasure of Almighty God, die by."

Two years and one month after his visit to Burlington, Mr. Lincoln was chosen president. On the 4th of March, 1861, he took the oath of office: "I do solemnly swear that I will faithfully execute the office of President of the United States, and will to the best of my ability preserve, protect, and defend the Constitution of the United States." Only Washington and ten other men had taken that oath, and none of them could have had a more serious and solemn sense what it meant than Mr. Lincoln. He said to his countrymen in his inaugural, that his oath "was registered in heaven."

Within forty days a war upon the United States was commenced. The "Confederates" fired the first gun. The echoes of that gun reverberated over our bluffs. Burlington was deeply stirred and immediately rallied to the support of the government and responded to the President's call for troops. Two companies of one hundred men each were organized here and went forth with the First Iowa Infantry. Soon afterwards three regiments of infantry, one of cavalry, and a battery of artillery, had their rendezvous here. Heroes sprang up from among our citizens, generals Matthies, Jacob Lauman, Fitz Henry Warren, John M. Corse, colonels Abercrombie and Brydolf, Eugene F. Ware and a host of brave men in the ranks, rendered distinguished services to the country.


In Congress, James W. Grimes of this city, and James Harlan of Mt. Pleasant were among the strongest and most powerful supporters of Mr. Lincoln. They gave him their influence in advance for the Emancipation Proclamation.

It is the peculiar glory of Mr. Lincoln that he never faltered in his work or yielded to discouragement in the midst of heavy reverses. It was an utterance of divine inspiration, when he said in his second inaugural, March 4, 1865: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in." More than a year earlier, he had said at Gettysburg over the dead who had given "the last full measure of devotion" to their country on that battlefield, "It is for us here to highly resolve that these dead shall not have died in vain, that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth."

When at last, after four years of horrid war, General Grant said to General Lee, "Let us have peace," and the latter surrendered his army, no man's heart thrilled with a deeper joy than Abraham Lincoln's. Five days later came the awful tragedy of his assassination. The dread news struck the people of Burlington with horror. We felt that we had been mocked by fiendish malignity and diabolic hate. We wept and mourned with the whole nation, and put on sackcloth and ashes, and our people marched in a funeral procession with draped flags and muffled drums at the time of the funeral obsequies in Washington. Senator Grimes who was then at home, led in the exercises. In his letters to his wife, then in New Hampshire, he said, "We have had four days of universal and heartfelt sorrow and mourning; business has been nearly suspended. There was a meeting in Union Hall on Monday evening, and, although very rainy, the hall was full. I presided and spoke a few minutes, and was followed by Mr. Salter, Father Donelon, and Mr. Darwin. At twelve o'clock to-day (April 19), there were religious services in all the churches and I hear that all were crowded. In the afternoon there was an immense procession through the streets, end-

ing its march at the hall where as many entered as could, leaving a large part out-of-doors. I again presided and opened and closed with a few remarks. There was not a business house, or a drinking house even, open during the day nor an intoxicated man to be seen in the town. No Sunday was ever so universally kept sacred in Burlington. The real grief does not seem to be confined to any party or sect. Everybody seems ready to canonize Mr. Lincoln's memory. If there ever was a man who was happy in his death that man was Mr. Lincoln. He is for all time to enjoy the reputation of having carried the country through a terrible civil war successfully, and is to have none of the odium and hate that are sure to be engendered by the rival schemes and the rival parties for the adjustment of our troubles. Mr. Lincoln was the most amiable, kind-hearted man I ever knew, and would not, if he could avoid it, punish his most malignant enemy."

Such was the high character of Abraham Lincoln that he not only disenthralled and redeemed the nation, giving a new birth to freedom, but that he has also set free the religion of the American people, giving it a larger liberality, identifying Christianity more and more with the moral sentiments and with the Golden Rule and the ethics of the Sermon on the Mount, and less and less with ecclesiastical and denominational opinions. Mr. Lincoln was not a church member and it was said that there was only one clergyman who voted for him in Springfield at his first election. In the light of his character and of his great services, many are appreciating his higher views of the supreme duty to do justly, to love mercy, and promote peace on earth and good-will among men. Of higher inspiration than any of the creeds from Nice to Westminster or the Vatican council and of more profit to the world than any denominational forms and ceremonies, are such sentiments and convictions as Abraham Lincoln gave utterance to in his inaugurals, and at Gettysburg, and as he carried them out in the administration of his office as president of the



United States. Let American Christianity, its churches and clergy, rally to the support of these principles and no more divide the people into sects and parties, or confuse their understandings with doubtful disputations, but bring them together in the federation of Christian love and in the practice of all goodness.

III

ITALY IN 1860

I ENTERED Italy at its extreme northern boundary where the highest point in the Splügen Pass separates it from Switzerland. The moment that the weary and long ascent of the mountain terminates and the driver whips up his horses and you begin the descent in a brisk trot, the face of nature changes, the appearance of the people is different. The waters that rush by you are no longer hastening to join the Rhine and pour themselves into the German Ocean, but seek the river Po and the Adriatic Sea. You are in the kingdom of Italy. I entered it on the third of September. Had I been there fifteen months earlier I should have found the Austrians in possession, though about to leave before the victorious forces of Louis Napoleon and Victor Emmanuel. Soon after passing the summit we were brought to a halt before a massive and cheerless building which proved to be a guard-house; our luggage was examined and for a small fee the *imprimatur* of the Sardinian officials, which allowed a humble citizen of the New World admission into Italy, was affixed to our passports. The scene here was one of frightful desolation. The rain was falling heavily. It was night. We were glad to hasten on and obtain the shelter of an inn at Campo Dolcino.

The next morning was clear and pleasant and revealed to us an exceedingly bare and rugged landscape. The storms of ages have swept these mountain sides and piled up the rocks in consummate disorder. Here and there we marked the path by which avalanches had descended into the valley. We took an early start, and after riding two miles were obliged to leave the

carriage, the road having been entirely swept away by immense landslides for a distance of seven miles two or three days before. We had to go afoot. Trusty porters at once appeared with large sacks in which they stowed the luggage and marched before us with the load upon their backs. Our party followed, clambering over rocks, and down precipitous steeps, and crossing the tumbling mountain torrents as best we could, through a scene of utter desolation and ruin. A road that had been constructed with great skill and incredible labor, with many substantial bridges and long galleries on the side of the mountain, had only here and there a vestige of its solid masonry left. We found several hundred men already at work clearing the pathway and putting up temporary bridges, and it was said that after two weeks the road would be made passable again for carriages. After a walk of eight miles over this wild desolation we reached the town of Chiavenna. Here the landscape begins to soften and you behold a more luxuriant vegetation than on the other side of the Alps. Magnificent chestnut trees with their rich foliage greet the eye. Peaches and grapes are ripe. With the exception of the strawberries and gooseberries the traveler had found in England, and some small but luscious mountain strawberries in Switzerland, he had seen but little fruit hitherto. Here he also finds the tomato in abundance. In other respects, as to the manners and habits of the people, the contrast was striking both as to my own country and the other countries through which I had traveled. The appearance of industry and thrift and tidiness was gone, and the fields and houses and dress of the people betrayed a want of those virtues. This, it should be remembered, was in the spurs of the Alps.

The town of Chiavenna lies at the foot of several grand and beautiful valleys. About three miles distant is a spot where a village (Pleurs) of twenty-five hundred inhabitants was overwhelmed by a falling mountain, September 4, 1618, and not only

did no human being escape, but no vestige of the village has since been seen. The town was built on the tomb of another village, which had previously met with a similar fate. After such occurrences, it seemed strange that men should still make their homes under these overhanging mountains. But danger has its fascination and familiarity with scenes of frightful desolation hardens the mind and emboldens risk and venture, as with sailors in tempest and storm and soldiers in battle.

At Chiavenna we found many of the people engaged in their devotions. Lamps that burned dimly were hanging in the streets in front of pictures and images of the Virgin and the Holy Child. As was my custom in nearly every town through which I passed, I visited the principal church, and found here a curious and antique affair. It stands within a square, which is surrounded by high walls, and has a very gloomy and heavy appearance. The queerest thing was a large collection of human bones arranged in a weird order before grated doors that opened upon the plaza. I saw nothing of the kind anywhere else. The sight was revolting. There were offertory boxes at the doors for alms for the repose of the souls of the dead. We had not fully recovered from our surprise at these things before our attention was called to a procession which was starting from the church headed by a band of music and eight priests, followed by a motley crowd in dresses of various styles and colors. I did not learn the occasion of the procession, but one can hardly conceive of a more fantastic show.

From Chiavenna to Colico, at the head of Lake Como, I had a beautiful ride on the top of a diligence down a gradually expanding valley. Much of the land consists of marshy plains that breed malaria. Colico seemed a miserable town. A fair was in operation, and the principal street was lined with stands. The most active business was where men and boys were gambling. The swarthy appearance of the men, their black hair, their vacant


gaze, their general dilapidation, reminded me of what I had seen among some of our Indians. I was glad to take passage on a little steamboat that was crowded with people, for Como at the foot of the lake. The scenery is picturesque and grand, spurs of the Alps extending to the sides of the beautiful lake. From our fellow passengers, and the pretty villages and the charming villas along the shore, and from the gay and cheerful parties in pleasure boats that we passed by, we derived a more favorable impression of Italian life and manners than was given us at Chiavenna and Colico. The town of Como is beautifully situated and has an air of elegance and refinement with much stir and bustle. The fortifications are extensive and occupy a commanding position.

A ride of twenty-eight miles over a lovely country and on an excellent railway brought us to Milan, which I found a brilliant and splendid city. No day in all my travels was more charming, or gave me richer images to be treasured in memory, than the day I spent in the Duomo. Rome stirred my soul more profoundly, but gave me no enchanting sense of supreme beauty. The top of the Duomo shows one of the grandest landscapes in the world. As you approach the temple you are impressed with its magnificence and purity of structure as seen from the streets, and, as you enter, the elegance and richness of the interior surprises and delights you. When you ascend to the roof at an elevation of about two hundred feet you have a new view that is astonishingly brilliant. You are near enough to the thousand little spires and needles that at every point stretch towards heaven, to discover their delicate tracery, to perceive the symmetry and proportion that everywhere presides, and mark the lines of grace and beauty, and the poise of each statue that indicates the life and character of the saint or hero it represents. Here is one pressing the cross to her breast with one hand and bearing the palm-branch in the other. Here a woman stands on a wheel

armed with spikes, her face raised to heaven, radiant with hope. Here a man in chains bears the marks of serenity and peace in his face. Here are apostles, martyrs, scholars, and holy women, whose faith and fortitude, and humility and patience, have won them honor. There are seven thousand statues upon the building and the design calls for ten thousand in all. There are many in niches on the walls. No two statues are alike; the variety is perfect. All nature has been copied in the ornamentation. Every kind of leaf and flower and fruit appears in marble form. The workmanship is in the highest art. In out of the way places, not exposed to ordinary observation, the work is of the same thoroughness and richness as in the conspicuous places. Nothing has been slighted. There is nothing that indicates carelessness or haste. There is no paint, no pretension, no wood-work. All is pure white marble.

Ascend the highest tower, the great needle, and from that lofty height look down upon the scene immediately below. Your eyes are dazzled. You are lost in wonder. You find it a relief to look out upon the city, upon the gardens that skirt its walls, the fields smiling in plenty, the plains of Lombardy, one of the richest agricultural regions in the world, the rivers and canals whose waters glisten in the noonday sun, and beyond all on the north the towering Alps, and on the south the gentler summits of the Apennines. I spent hours in the circumambient gaze before my mind could expand itself to realize the scene before me. What thoughts and fancies hurried through my brain as my mind took on an indelible impression of the sight! The history that had here transpired was clothed with living interest.

Here in the days of ancient Rome were her provinces of Cisalpine Gaul and Transpadana. Here the Christian religion was early introduced and the ground over which I stood consecrated for a Christian temple. Here in the latter part of the fourth century lived one of the most worthy of the Christian fathers,




Ambrose. Few have done better for righteousness and truth. He rebuked a Roman emperor, Theodosius, to his face for acts of cruelty and crime and refused him the communion, until laying aside imperial robes he came as a penitent and made confession of his sins. In this city took place the conversion of Augustine, and he received baptism at the hands of Ambrose. Far up in the *duomo* I stood over the choir and heard the notes of the organ from the depths below, and was reminded of what Augustine writes in his "Confessions" of the subduing effect upon his heart of the music he heard here so many centuries ago. The noblest Christian song, *Te Deum laudamus*, was composed by Ambrose and is said to have been sung at the baptism of Augustine. In the sixth century Italy was overrun by the northern barbarians and this country was taken possession of by the Longbeards, whence its name, Lombardy. Here came Charlemagne in the eighth century and he received the iron crown of Lombardy, so called, the legend runs, because the slender hoop that binds it was made from a nail of the true cross. In the Middle Ages the city of Milan was one of the famous Italian republics. It had a large population, an extensive trade, and defended itself against the German emperors; but in the twelfth century Frederic Barbarossa captured and sacked the city. Here came Napoleon at the close of the eighteenth century, and, driving out the Austrians, established the kingdom of Italy. Here came Louis Napoleon in 1859, and expelling the Austrians, gave the country to Victor Immanuel.

From the roof of the *duomo* where I had lingered so long, I descended to the crypt, under the high altar in the center of the church. A priest with lighted candles conducted us along grated passages to the subterranean chapel, where the remains of Charles Borromeo, a bishop of this church and a cardinal, who lived in the sixteenth century, lie in state. He was a man of great wealth and gave it all to charity and to the completion and ornamentation

of the duomo. When death came, his body draped in the robes of office, was laid in this shrine and incredible sums were expended in enriching the place with silver and gold and gems and sapphires. Prayers are daily offered here for the repose of the good man's soul, whose right hand still holds his golden crosier, and upon his skull rests his golden crown. But I found little satisfaction in this underground sanctuary and was glad to get into the open air and the light of day.

Hurrying on by railway to Genoa the traveler passed through Magenta, the field of one of the battles of the previous year. As we stopped a few minutes, we noticed some of the desolations of the war and were quickly accosted by boys with relics of the battle for sale. But we preferred spending our money for grapes and peaches, which we found luscious. We had for company in the cars a number of volunteers on their way to Garibaldi, to join his forces in taking Naples. On every side I saw enthusiasm for liberty and for the unity of Italy. It is the universal testimony that Piedmont has made unexampled progress during the last ten years. The other provinces that have recently been annexed to the kingdom are feeling the stimulus of liberal institutions and rising to a new life. In northern Italy the cause of liberty and social advancement looks secure. No sovereign in Europe enjoys the favor of his people in a higher degree than Victor Emmanuel.

At Genoa I saw much to excite my interest and admiration. To visit the birthplace of the discoverer of America, to look out upon the Mediterranean, gave a thrill of delight, such as I remember when I first saw the Mississippi. Here is a city of palaces. Here is the old rival of Venice. The hills rise boldly on every side, and are adorned with gardens and elegant villas and mansions. The streets and stores seemed crowded with business and Genoa may regain its former laurels as a commercial emporium.



Embarking on a little steamer, "Roma," I was landed at Leghorn in fifteen hours. The boat was crowded with passengers, many of them soldiers hastening to strengthen the Sardinian forces on the confines of the papal territory. Here the fleas commenced their attacks upon us, from which we were hardly at any time exempt during the remainder of our sojourn in Italy. From Leghorn I went by railway to Florence, passing through Pisa, where I barely caught a glimpse of the leaning tower, from which Galileo descried through optic glass the moons of Jupiter and the movements of the spheres. The country generally did not look very pleasant; no signs of the close husbandry we had seen in England, in Holland, and in Germany. The dwellings of the common people looked inferior.

I was disappointed in Florence, but mainly, perhaps, because I had expected to see something richer than had met my eye at Milan. Florence is the home of art, of paintings and statuary that are unsurpassed in the world, and of a great history in literature. But its natural scenery is inferior, and it was hot and dry in the September air. The river Arno was a mud-colored stream; and flowed sluggishly through the city. The hills of the Apennines are diminutive and bare. They seemed oppressively near. The country generally was wanting in freshness and charm. The churches and public buildings wore a heavy appearance, wanting in large open spaces around them. The grand duomo did not awaken the rapture I had felt at Milan. The architecture seemed akin to the barbaric splendor of the Moors and Saracens. The walls are faced with marble, laid in small pieces, in alternate colors, which seemed out of character in a building of immense size. The festival of the Nativity of the Virgin was in progress and was a brilliant gala-day. I did not find many persons in the churches which I visited, but the promenading and driving in the principal streets, and along the Arno, were going on lively. Of the works of art enshrined in Florence

I could take but hasty glimpses, and pass on. As I was in the home of Dante and Michael Angelo, and walked the streets which they walked, I recalled their genius and bowed my head in their honor.

Finding that services in the English language by clergymen from England and Scotland were suspended in the summer, I made inquiry for an Italian Protestant church, and found a congregation of about one hundred and fifty Italians closely packed together in a small hall. I sat down by the door, and though I could only understand a word here and there I enjoyed the service. The reading of the Word of God and the explanation and application of it by one who I afterwards learned had been a priest, the fervent prayers, and the animated singing by the whole congregation, fell gratefully upon my ears. The communion was administered with simplicity. The warmth and sincerity of the worship contrasted strongly with the pomp and pageantry and coldness I had seen elsewhere. Among the leaders of the congregation I found a gentleman, his wife an English lady, who told me of the changes that were going on in Florence. The Bible was widely circulated. There were many inquirers. A few years before men were put in prison for selling Bibles. Now, the grand duke of Tuscany, under whose rule this was done, was in exile in a foreign country and the banner of religious liberty, under the protection of Victor Immanuel, floats over every congregation, and I saw Bibles exposed for sale under the shadow of the churches.


I went by rail to Sienna, the seat of a powerful republic in the Middle Ages, and then took passage for Rome in a *ventura*, a large and clumsy coach without the appointments or comfort of the vehicle in which I had crossed the Alps. It was drawn sometimes by two horses, sometimes by three or four, and sometimes by six, according to the character of the road. In going up several long hills among the spurs of the Apennines, a yoke of

white oxen were hitched in front of the horses. We had a new postilion at every change of horses, and sometimes two, who cracked their whips and swore furiously, and never failed at the end of their route to take off their hats to us for a *bono*. But there were worse things in the beggars who swarmed upon us at every halt with piteous appeals. When something was given, they still begged for more, and their numbers increased so that insensibility to their importunity was our only resort. It was sad to see the dinginess and degradation of the people. Nor does the country present a pleasant aspect. In that long ride of one hundred and sixty miles I do not remember one handsome town. Some were upon beautiful eminences and the country is rich in historical interest. But we passed over long distances where all was desolate. About one hundred miles of the territory belonged to the pope. Much of it has since proclaimed allegiance to Victor Immanuel, whose soldiers were waiting orders to march in, as we crossed the frontiers. In other papal provinces, in those farther east and which are of more value, there was already an armed revolt against Pius IX. Some of the principal cities in those provinces were in a state of siege by his army, which was mostly composed of foreigners, mercenaries, among them an Irish brigade. It was for the support of these troops that the pope asked contributions from his subjects throughout the world, and the Roman Catholics of the United States sent him fifty thousand dollars and more. Italians generally were indignant at the pope's enlistment of mercenary soldiers. I saw the correspondence upon the subject between Cavour, the prime minister of Sardinia, and Antonelli, the papal secretary of state. In the name of humanity and justice, Cavour expostulated, and insisted that the pope should dismiss the mercenaries. Antonelli replied that the pope must defend his possessions in his own way, protested against the interference of Sardinia, and threatened Victor Immanuel with the extreme censures of the Church. It was during

the week that I was in Rome that the correspondence was published in the *Journal* of that city, and it was during the same week that the Sardinian forces crossed into the papal territory, routed the mercenaries, captured the Irish brigade and sent them to Ireland, and delivered some of the finest cities in the states of the Church from siege. Many of those provinces since that time have voted for annexation to Sardinia, and the contagion is spreading to the whole papal territory beyond the immediate vicinity of the city of Rome.

Previous to visiting Italy I had not understood the relation of the French troops at Rome to the pope, and felt confused by the reports of a revolution in his dominions, while a French army was at hand. It cleared up the matter when I learned that the pope has his own army and that it is entirely separate and distinct from the French army, over which the pope has no control. It receives its orders from the emperor at Paris. Its only object is to protect the person of the pope and keep the peace in the city of Rome. Pius IX owes it to France that he is still in temporal power in the city of Rome. For the Roman people only await an opportunity to throw it off. They would do so at once but for the soldiers of Napoleon, who hold all the fortresses of the city and are charged to suppress any outbreak. The body-guard of the pope and of the cardinals are from the pope's own soldiers. The French soldiers take their ease. You meet them in great numbers upon the streets and in the public gardens.

But I anticipate my travels. Wearied with the fatigue and constraint of the crowded *ventura*, with the exactions of beggars, the dust of the road, and the monotony of a generally impoverished country, I could not rise above the discomfort of the way, until, at a turn of the road upon an elevated point, I gained a glimpse of the Eternal City, and of the dome of St. Peter's hanging high over all, at a distance of nine miles. In the excitement of the scene I



forgot my weariness and was filled with wonder and delight that the dreams of boyhood were come true, and that I was actually gazing upon the city whose historians and orators and poets had been my school-companions, and whose heroes and mighty men had been familiar to me as household words. Yes, there was the ancient mistress of the world, whose arms had conquered, whose laws had governed so many lands, the story of whose rise and greatness and decline and fall covers so large a portion of history.

The three chief cities of the ancient world whose influence remains to our time, were Jerusalem, Athens, Rome. From the first came our religion; from the second, our art and philosophy; from the third, our science of law and government. The Roman law has been incorporated everywhere in Christendom, and the Roman pontiff still holds millions of mankind in subjection to his control. As Virgil said:

"This is thy work, O Roman! to rule the nations;
Others may work brass into breathing marbles,
Others may be more eloquent,
Others tell the moving of the stars;
These thy arts, to compose the world's peace,
To show mercy to the fallen,
To crush the proud."

It is in this character, as the minister of law and order, that the Roman appears in the New Testament. "Why, what evil hath he done," asks the Roman governor when priests and people cry out for the condemnation of Jesus. Rome kept order at Ephesus in an uproar against Paul. At Jerusalem his life would have been sacrificed but for a noble Roman, Claudius Lysias; and the apostle appealed against a corrupt judge to the emperor at Rome.

The old Romans regarded oaths and vows and all obligations

as religious. They believed in duty as a divine voice. Shakespeare makes Brutus say:


"Every drop of blood that every Roman bears,
And nobly bears, is guilty of a several bastardy,
If he do break the smallest particle
Of any promise that hath passed from him."

Their heroes counted dishonor the only evil, and bade defiance to torture and the flame. They came from captivity on parole, advised their countrymen against an unworthy peace and returned to their fate. It was this spirit of self-sacrifice, of devotion to what was thought right at whatever cost, that won for Rome in its best estate the homage of mankind. To Rome we owe the fine conception in language of human life as virtue, that is, being a man (*vir*); making virtue and manhood one and the same.

Nor did Roman greatness spring only from the virtue of her men, but equally of her women also. The vestal fires of Rome belonged to the earliest period of her history. They were guarded by virgins, who represented the purity of domestic life among her people, and the sanctity of the Roman home. For nearly two hundred years from the founding of the city, the marriage-tie was never ruptured. "For her altars and for her firesides" (*pro aris et pro fociis*) was the highest call of Roman duty.

The rays of the setting sun were gilding the numerous domes of the city as we entered the Porta del Popolo. Here our passports were examined, and after some delay we received on the payment of two pauls a permit authorizing our stay in Rome. The examination of our baggage proved not so scrutinizing as I had expected from the warnings given to travelers. It was a formal matter as I had found it in other countries.

The People's Gate opens upon a square of the same name, in which stands an obelisk of red granite, brought by Augustus Cæsar from before the temple of the sun in Heliopolis, Lower



Egypt, to Rome. It is covered with hieroglyphics and dates back thirty-four centuries, more or less. There are several other Egyptian obelisks in the city. The one that stands before St. Peter's bears upon the base on which it is elevated the inscription that the religion of Christ has triumphed over paganism. It is surmounted by a cross.


The weather was hot during the week of my sojourn in Rome, the fleas continued to bite voraciously and I taxed my utmost to see all I could.

The chief objects of interest in ancient Rome are in proximity to each other. You ascend a marble stairway, the base and pavement ornamented with Egyptian lions and with statues of heroes, to Capitoline Hill. Here stands the modern Capitol on the site of the ancient. Here is the office of the governor of the city, who is appointed by the pope. The hill was first called Tarpeia, from the Tarpeian Rock on the side of the hill. It was in digging the foundation of a temple that a human head was found, which was interpreted by the augurs to mark the site of a future empire, says Livy, and the name was changed to Capitoline, from *caput*, a head. Here Gibbon stood in 1764 and conceived the plan of writing the Decline and Fall of the Roman Empire, on which he spent twenty laborious years. To the left of the Capitol are the Mamertine prisons, where Jugurtha, who had run riot in Numidia, was left to perish by starvation, where Cataline's accomplices, after Cicero's tremendous diatribe, were taken from the senate and strangled, and where Peter and Paul were imprisoned. Immediately before you are arches and columns, a few in a tolerable state of preservation, but most of them far gone in ruin. They surround the site of the ancient forum, which was fifteen or twenty feet below the present surface. Should Rome have a liberal government, it is expected that treasures of ancient art will be unearthed beneath the rubbish. You walk on through the Via Sacra, where conquerors and triumphal pro-

cessions have marched, and more human feet have trod than perhaps any other thoroughfare in the world. The ruins of temples and palaces look down upon you until you reach the Arch of Titus, that was erected in honor of the conquest of Jerusalem (A. D. 70). Part of it has been restored in modern times. You see the sacred symbols of the Jews' religion, and read the legible and clear inscription, *Divo Tito*. You continue your walk and the most extensive ruin of ancient Rome rises before your eyes, the Colosseum. You enter the majestic pile and sit down within the walls.

The Colosseum stands alone, far away from the present population of the city. As you wander about in the vast solitude and are filled with wonder, you recall the day when thousands of captive Jews followed in the triumphal train of Titus and were afterwards set to work upon this building. In the arena where I stood had been great gladiatorial shows, and contests of wild beasts, and the blood of martyrs had been shed; all to make a Roman holiday. Here gay and festive crowds by the hundred thousand, not only men, but women, feasted their eyes upon scenes of writhing and torture, and mingled their plaudits and acclaims with the agonies and groans of the dying. It seemed a pity that with such memories the walls had not fallen to the earth; but Benedict XIV and other popes expended large sums to preserve them, and they stand as a witness of the change which Christianity has made in the world.

Of the other ruins of ancient Rome I will only mention the Pantheon. This is the only pagan temple in Europe which is in perfect preservation. Unlike the Colosseum it stands in the midst of the business and on one of the crowded streets of the present city. The ground around is filled up several feet and covers the steps which anciently led to the portico. The appearance of the Pantheon is wholly destroyed by buildings which have been jammed around the walls in a disorderly and confused



way. The portico is lined with sixteen elegant columns of red granite. The temple is a circular building, one hundred and thirty-two feet in diameter, and lighted by an opening twenty-eight feet in diameter in the center of the dome. It was built before the Christian era by Agrippa, a Roman consul, and images of the gods of the provinces were placed upon the walls. After having suffered many spoliation it was consecrated as a church in the seventh century, and to this fact its preservation is due.

In passing out of my hotel one morning, a friar in long, gray robes accosted me and opening a small box offered to sell me some sacred relics. We found it difficult to understand each other and I had no money to invest in relics. I remembered the experience of a traveler, who, on being shown Balaam's sword, referred to the Bible as saying, not that Balaam had a sword, but only wished for one. "Well, this is one he wished for," answered the priest. I thought it proper to test the political principles of the friar, and said to him, "Viva Garibaldi." He instantly replied, "Viva Pio Nino." He saw that I was a hopeless case, and we parted with mutual smiles. I had seen great numbers of priests before in various towns, but in the streets and public gardens of Rome I found them in swarms. As they always appear in clerical costume and are generally fine looking, they present a striking contrast to the beggars who are nearly as numerous.

In passing along the Corso at one time I saw the red carriages of the cardinals at a church door, with splendid equipages and noble black horses. I entered the church; the altar and walls were hung with rich drapery. The cardinals, with numerous attendants to hold their hats and flowing robes, stood around the altar, and were singing merrily. A company of Swiss guards in fantastic costume and with long spears, were drawn up in regular order and served to keep the common people at respectful distance. At the close of the ceremonies, large salvers, covered with elegant bouquets, were brought in and with bowing and scraping

a bouquet was presented to each of the cardinals. They are a fine-looking body of men, large and portly.

After walking through narrow and dirty streets (and only one, the Corso, has a sidewalk where two may go abreast), you cross the Tiber, and come to the plaza in front of St. Peter's. Instead of the stately columns that encircle the plaza, I could not but think that a pure taste would have planted a row of trees. Back of the church and on the sides of the Vatican, are trees and gardens, but you see nothing of the kind in front. All is art, and, except the playing fountains, there is nothing to relieve the nakedness and barrenness which, under the rays of a burning sun, oppressed me. The interior is rich and grand beyond description, lofty and imposing, every part beautiful in harmony and proportion; the whole a monument to the apostle whose name it bears.

I was delighted with St. John Lateran. It is different from the other great churches, and I was charmed with its chastened splendor. All seemed in keeping with the character of the disciple whom Jesus loved. Close by is the Scala Sancta, and, standing there, I recalled Luther's experience just three hundred and fifty years before, that while ascending the staircase on his hands and knees as an act of piety, a voice sounded in his ears, "The just shall live by faith," and he abandoned the superstition and a few years later cast off the papal yoke.

Perhaps my moment of highest enjoyment in Rome was when I stood in the Church of St. Paul. Its general style is in striking contrast with the other churches. All is marked by a severe simplicity, appropriate to his character, who said that the kingdom of God is not in the outward, but in the spiritual. I found a solitary priest in the church and he seemed a very amiable and kind-hearted man. We talked together as best we could, in signs and in broken Latin, of the apostle whose tomb he showed me under the altar. I read the inscription *Paulus* on the old stone. The legend is that the church stands on the spot where

he was beheaded. The walls are adorned with elegant paintings that represent the chief events of his life, arranged in chronological order. Underneath the paintings are medallion likenesses of all the popes down to the present time.

My sojourn in Italy was ended. I wanted to go to Naples; but volunteers for Garibaldi were crowding the steamers and I was barred out. I had improved my sojourn to good advantage and felt my mind enriched with the knowledge I had gained. At Civita Vecchia I took the steamer for Marseilles, and went on my homeward way.

IV

IN THE CIVIL WAR

July, August, 1864

THE Civil War brought upon the United States the darkest years of its history, threatening the most free and enlightened government that had ever existed among men with destruction.

The rise of the American Republic is the miracle of modern history. That a nation founded upon the principles of civil and religious liberty should be able to hold up its head, and should become great and strong, was the wonder of wonders in a world that had been full of arbitrary and tyrannical governments.

Our country had been strong in the affections of the whole American people, but a frenzy seized a portion of them, upon the election of President Lincoln, and they cried disunion and let slip the dogs of war. The Southern churches of all denominations joined in the fray. A prominent bishop of the Protestant Episcopal Church became equally prominent as a major general in the Confederate army, and in a fierce battle was killed in its service. "The Book of Common Prayer," Richmond, Virginia, 1863, contains a prayer for the president of the Confederate states: "O Lord, our heavenly Father, most heartily we beseech Thee with thy favor to behold and bless thy servant the President of the Confederate States;" — also the prayer: "Most gracious God, we humbly beseech Thee, as for the people of the Confederate States in general, so especially for their Senate and Representatives in Congress assembled."

Abroad, the pope acknowledged the Confederacy, the only

crowned head that did so. The emperor of France was in sympathy; in England, Lord John Russell allowed Liverpool merchants to build and send out the "Alabama" to prey upon American commerce, and Carlyle and Gladstone spoke good of the Confederate cause, to their confusion afterwards. The "Prayer Book" was printed in England; an invoice was shipped in the "Anglo-Rebel Blockade Runner, 'Minna'," which was captured in running the blockade. Without aid from England, the Confederacy could not have clothed its soldiers, or equipped them with arms and ammunition.

In these anxious years, the United States Christian Commission was organized to aid in ameliorating the horrors of war. It was part of its work to send ministers of the gospel to the hospitals, to carry to the sick and wounded Christian sympathy and consolation and render such kindly offices as they could. In this service I left home on the 4th of July, 1864, in company with Joseph W. Pickett, pastor of the Congregational church of Mt. Pleasant, Iowa, to visit the hospitals of General Sherman's army, then in northern Georgia, marching towards Atlanta. The march was being made with firm resolve and steady tread, but not without repulses and losses, that filled the hospitals with wounded and dying men. On arriving at Louisville I found that city to be the base of supplies for General Sherman's army. The great number of teams employed in the transportation of army stores impressed me with the magnitude of the military operations. In the Christian Commission rooms I had the pleasure of meeting a Burlington lady, Miss Shelton (later the wife of Judge I. S. Huston), her hands full of tender and considerate care for our soldiers. I found myself at once in the lines of a great army, as I procured from the military authorities a pass to Nashville, which I had to show to an armed soldier before entering a car for that city. Along the line of the railroad were frequent detachments of soldiers and at every bridge-crossing a stockade

or fortifications with a larger body of troops. The whole line to Atlanta, four hundred and seventy-five miles, was thus under guard. This service required men enough to make a great army. They were kept continually on the watch for guerillas and bush-whackers. Only in this way could communication with General Sherman be maintained, and supplies be forwarded. Many of the works had been constructed by the Confederates, but were now in possession of our forces. Even within a dozen miles of Louisville guerillas invaded the country and loyal citizens were liable to be waylaid and murdered.

At Nashville the military authorities had granted to the Christian Commission a large and commodious house, from which the owner had fled when the Union troops entered the city. It afforded comfortable accommodations for the delegates after their day's work in the hospitals. Carrying a haversack filled with writing-paper, envelopes, pens, newspapers, magazines, testaments, combs, and knickknacks, I did my first hospital work in the Cumberland and General Field Hospital. It was located about a mile east of the city and consisted of tents having three thousand beds. I visited about two hundred and fifty of the sick and wounded in this hospital, distributing as they seemed to want, or have need. For some, at their request, I wrote letters to their friends. Among the wounded were a number who had been brought off from the fight on Kenesaw Mountain, some wounded in the head and eyes, some with legs off, or arms off. Mr. Pickett had the nerve and strength to carry to them his gracious and genial sympathy;¹ but the sight was too oppressive for me, and I had to move on.

At Nashville I met Mrs. Annie Wittenmeyer of Fort Madison, and saw how efficient and useful were the "diet kitchens" she had established. I had known that brave and patriotic lady from the beginning of the war, and it gave me peculiar pleasure

¹ *Memoirs of Joseph W. Pickett.* 1880. pp. 24-33.

to witness her skilful arrangements in providing a sanitary diet for the hospitals. Many a soldier ascribed his convalescence to the wholesome food he got from the "diet kitchens." A number of noble women from Burlington, Keokuk, Muscatine, and other Iowa towns, were serving in this work. I found a former pastor (1885-6) of "Old Zion," Thomas M. Goodfellow, the faithful chaplain of one of the hospitals.

At Nashville I felt a desire to make a pilgrimage to the "Hermitage," twelve miles distant, the old home of Andrew Jackson, who had sworn thirty years before: "The Federal Union! By the Eternal, it must be preserved!" But I was told it would be unsafe without a guard of soldiers.

Beyond Nashville the railroads were in possession of the military authorities and operated by them. It looked strange to see "U. S." upon every locomotive and car. The engineers, conductors, and trainmen were all in the military service. The bridges which the enemy had destroyed were rebuilt. In vain did Governor Brown call upon the people of Georgia, "to destroy the long line of railroads over which General Sherman brings his supplies, and compel him to retreat with the loss of most of his army." Occasionally, guerillas might burn a bridge, or stop a train; but the damage was soon repaired, and the trains moved on.

Securing transportation on one of the trains, I went to Murfreesboro, where I visited two hospitals containing about four hundred patients. General Van Cleve, of Minneapolis, commander of the post, had established a post chapel in one of the churches, and I preached on the Sabbath to a large company of soldiers, with General Van Cleve and many officers and a respectable number of citizens of the town in attendance. A choir of soldiers sang with fine spirit. At this place I visited the battlefield of Stone River, where in the closing days of 1862 the armies of Rosecrans and Bragg had been pitched against each other in a terrible slaughter. A chaplain of an Indiana regiment, who

was in the battle, rode over the ground with me and pointed out where the fight was fiercest. I also met a captain of a company from Monmouth, Illinois, suffering from a wound received in that battle, which disabled him for life.

Moving on to Stevenson, Alabama, I found an old friend, Capt. William A. Warren, in the quartermaster's department, and enjoyed his hospitality. We recalled our acquaintance in Iowa Territory, when he was sheriff of Jackson County, and I a traveling preacher, and we had sometimes rode together, he to administer the law, and I the gospel. At Stevenson I visited a school established by the Freedmen's Aid Society, where more than a hundred colored children were learning to read and write, under the instruction of a teacher from Madison, Wisconsin. At Stevenson, and afterwards at Chattanooga, I visited the military prison where outlaws and deserters and desperados were confined, and endeavored to say a few words of sympathy and consideration for those who seemed to be as forlorn and miserable as human beings can be in this wicked world.

At Chattanooga I was employed for several days among nine hundred patients in the General Field Hospital, near the base of Lookout Mountain. In the forenoon I visited from tent to tent, and in the afternoon held conference meetings in a large tent, put up by the Christian Commission, in which many convalescing soldiers took part with zest and spirit. In the city I preached Sunday morning in the Baptist church to a large congregation, wholly of soldiers, and in the evening to a convalescent camp upon a level plateau on the banks of the Tennessee. The moon shone brightly; Lookout Mountain raised its bald head above us; off in the distance was Mission Ridge; the river flowed peacefully at our feet. In the rich and varied landscape, surrounded by these stirring historical localities, our hearts went up with joy and gratitude to God, and we consecrated the soil beneath our feet and the grand scenes around us, and our whole country to

the sacred cause of Liberty and Union, for which the defenders of the nation were laying down their lives.

On the 19th of July the summons came to go to the front. The next morning we secured passage on a train loaded with forage. We crossed Chattanooga Creek, memorable for a disastrous repulse to Rosecrans, where General Thomas's vigorous defense saved the day. We went on to Marietta. Almost every inch of that ground had been contested. Everywhere were the enemy's rifle-pits and breast-works and the fortifications our soldiers had thrown up against them. The Confederates had held many strong positions from which they were confident they could not be dislodged. A letter from a Confederate officer to his wife, written from Kenesaw Mountain fell into my hands, which contained these words: "God grant that we may whip the Yankees here, so they may threaten you no more. It is not believed Johnston will in any case fall back, or give up any more ground. All is going on right." But from that well-nigh impregnable position, General Johnston took his flight to the other side of the Chattahoochee, in the vain hope of keeping General Sherman from crossing that river. They burnt the railroad bridge, but our engineers and mechanics built another, and in the course of a month our army was investing Atlanta on the north side, and trains were running close to the city with heavy guns for the siege.

I spent a week in the hospitals at Marietta which proved the pleasantest place I saw in my travels. It lies at an elevation of eleven hundred feet above the sea, the air salubrious, without the depressing heat which the river-towns of Iowa sometimes suffer in midsummer. It contains many pretty homes, one of which was assigned to the Christian Commission by the military authorities. It was surrounded by shrubbery and noble oaks, and proved to be the home of Rev. James F. Lanneau, a graduate of Yale, and a former missionary of the American Board at Jerusalem. Among the debris about the house, my eyes fell upon

two letters written to him by Dr. Edward Robinson with reference to his "Biblical Researches in Palestine." They recalled the memory of my own revered and beloved instructor in the Union Theological Seminary, New York. Upon Dr. Robinson's visit to Jerusalem in 1838, he was assisted in his "Researches" by Mr. Lanneau, and entertained in his home, which was in the Moslem quarter, and close to the residence of the mufti, or governor of the city. In Dr. Robinson's exceedingly interesting account of that visit ¹ he refers to Mr. Lanneau with high appreciation of his character and services. Subsequently, I deposited the letters in the library of the Union Theological Seminary.

It was a pleasant coincidence that among the Christian Commission delegates at this time in Marietta was Rev. Samuel Wolcott, who had been a missionary of the American Board in Palestine, and we joined in sympathy and respect for the good man under whose roof we were lodged. Mr. Lanneau was a chaplain in the Confederate army. From some casual evidence we gathered that he had given in his adhesion to the rebellion with reluctance, agreeing with Alexander H. Stephens' advice against the secession of Georgia.

Another letter I picked up was written by a lady of the family from Madison, Florida, Sept. 7, 1863. After speaking of Vicksburg and Gettysburg, she adds: "We are all anxiety about our dear Charleston. Many are hopeful, but many desponding. Our forts have been held so long that I begin to hope God has some good in store for us and will not abandon the beloved city to our wicked enemy. But in Him alone is my hope. The end of the war seems as far off as ever. How we long for peace, but not without independence!"

Among other hospitals at Marietta was one that occupied the Georgia Military Institute, where General Sherman a few years before had been employed to train the chivalrous youth of Georgia

¹ *Bib. Researches*, v. 1., pp. 222-224, 222-241.

in the profession of arms. I went to the roof of the building, and my eyes roamed with delight over the landscape there presented. We held in the building a cheering religious service, attended by a large company, in which I was happy to greet a number of surgeons and soldiers from Iowa.

On the 23d of July, from a signal station beyond Marietta, that overlooked the valley of the Chattahoochee, I saw, at a distance of about ten miles, the fierce assault of the Confederates upon our lines, in which they killed General McPherson. We were asked to go to the hospitals in the field, where the wounded were brought from that battle. We went part of the way by rail, then in an ambulance and on foot. In those hospitals all my energy and all the sympathy of my nature were employed for ten days. I saw the immediate horrors of war in scenes too harrowing for description. I saw also noble instances of a high and heroic spirit in suffering and pain, of devotion to God and the country, and of holy faith and trust *in extremis*. At their request in several instances, I wrote to their friends.

We found several Confederate soldiers among the wounded. I was deeply touched as one of them, whose wound was serious and proved fatal, Green Ballinger, told me of his former home in Iowa, whence he had gone to Texas several years before the war. He had been opposed to the Rebellion, but "the force of circumstances" led him into the Southern army. He asked me to write to his father, who was living at Sandusky, Lee County, Iowa, and I did so. Subsequently, the father wrote me thanking me for the service I had done his son. Another son was in the Union army.

While thus employed in the hospitals great army movements were at the same time in progress. General Sherman was swinging his forces to the right. Our troops threw up heavy breastworks, and repulsed the enemy in every assault upon them. We were sheltered at night in the quarters of an old friend, Col. David

Remick, of Burlington, chief commissary of the Fourth Army Corps. He presented us to Major General O. O. Howard, in command of the corps, who gave us a courteous reception. One day Colonel Remick led us along the lines to the extreme right where General John M. Corse the day before had repulsed a furious assault. General Corse took us over the ground where the Confederate dead were still lying, their bodies covered with swarms of flies.

After six weeks of varied experiences and services, I returned home, weary and exhausted, but not without the consoling assurance that my ministry, and that of Mr. Pickett, had been one of mercy and good fruit, of cheer and blessing, to those who were imperilling their all for the life of the nation.

V

PREACHERS AND CHURCHES ABROAD

WITH a large crowd, on a Sunday afternoon, in 1860, I stood at the door of Westminster Abbey, and awaited admission. In due time the doors were opened. The services were dignified and impressive. The prayers and scripture lessons were intoned by a large choir of men and boys. An instructive sermon was preached by Canon Wordsworth on the use of music in religion, from the text, "What doest thou here, Elijah?" As the preacher spoke of the oratorio of the Messiah, and of its composer, Handel, "whose mortal remains," he said "lie near this spot," I felt the charm of the place. On other Sundays the same summer I attended divine service in different places according to the forms of the Church of England. The congregations were large, and the services devout and edifying. It especially pleased me at vespers, in different churches on successive Sundays, to hear the same hymn sung at the close of the service by the whole congregation:

"Glory to Thee, my God, this night."

Of the great preachers in London, I heard Spurgeon and Cumming. The former was advertised to preach a charity sermon for the benefit of a hospital, and I went to St. James Hall, expecting to hear something of the connection between Christianity and the amelioration of the maladies of the world. But the preacher made no reference to the subject. His sermon was a simple exhortation, fervid, solemn, with nothing striking but an apostrophe to lost spirits, inquiring if indecision and procrastination were not the causes of their ruin. Mr. Spurgeon is not a brilliant

genius, nor profound thinker, but has a happy faculty of illustrating truth from familiar objects, after the manner of our Lord's parables. His voice is of remarkable compass and power. He is a thorough Englishman, self-complacent, self-assured. It was lamentable to see that he shared in the suspicion and prejudice against France, which marks the English mind. The "volunteer movement" was then absorbing public attention. Fears were expressed in Parliament of an invasion from France. While the question was being discussed, whether the reliance for defense should be upon land fortifications, or a larger navy, the organization of volunteer companies was proposed; bounties were offered to them by the government, and there was a general furor for the movement. In company with other distinguished clergymen Mr. Spurgeon applauded the movement, and gave his influence to foster among his countrymen an injurious prejudice against a sister nation.

I was agreeably disappointed in Dr. John Cumming. Having known of him chiefly by his discourses on Prophecy, and by his calculations of what was to come to pass in 1864, I had conceived of him as a presumptuous man, with more zeal than knowledge, with more assurance than judgment. This conception was soon removed as I saw nothing of pretension or extravagance in the preacher, but that grace was poured into his lips. Instead of a discourse upon the Apocalypse or the Papacy, the reputed staples of his sermons, he spoke from the text, "God is Love." The preacher has a clear and silvery voice. He enriched the theme with fine illustrations from the fields of nature, and from facts in human history, and awakened a thrill of joy in every hearer that "This God is our God forever and ever."

In reading the Scriptures, Dr. Cumming expounded the fifteenth chapter of the Acts, and made an application of the principles there laid down by the apostles, to the questions that now divide the household of faith. He expressed the largest charity and

liberality. "In unessential matters, in questions of form and ceremony, the Bible," he said, "is magnificently latitudinarian. It is the presence of the queen that makes the palace. It is the presence of a bishop that makes Episcopacy, of a presbyter that makes Presbyterianism, of a congregation that makes Congregationalism. But it is the presence of Christ that makes Christianity; and where any number of Christ's people are, there is a church. The clergy are no more the church than the officers of an army are the army. The soldiers are the army, and the people are the church."

At Bedford I visited the places made memorable in the life of the author of the "Pilgrim's Progress," and attended divine service in the large Bunyan Chapel where the catholic principles of its founder prevail in the practice of open communion. In this place I also attended the chapel which bears the name of John Howard the Philanthropist, of which he was one of the founders. In these services there was hardly anything different from those of a staid New England church.

At Edinburgh I saw an imposing assemblage of eminent men from different parts of Scotland, and from England, Ireland, and Holland, who had come together to celebrate the third centennial of the establishment of the Reformation in Scotland. Thomas Guthrie, the prince of preachers in that part of the world, gave the opening sermon from the text, "The Truth shall make you free." As he arose, his bland and genial manner recalled Henry Clay to my mind, though he has not the grace and fascination of our great orator. His thoughts were noble and inspiring, a brilliant defense of freedom, and of the high and holy place that belongs to it in the religion of Christ.


At Manchester I attended Cavendish Chapel and was impressed with the reverent and hearty worship of the congregation, and with the impassioned eloquence of the preacher, Joseph Parker, who bore the marks of an original and independent thinker,

with somewhat of self-assurance in his delivery. Subsequently, he came to his great fame in the "City Temple," London.

Again going abroad in 1881, I was happy to attend public worship in other temples, and hear other preachers. Among Jews and Roman Catholics, in the Greek Church, in the Church of England, in the Catholic Apostolic Church which cherishes the memory of Edward Irving, and in churches of other denominations, I counted it a pleasure to share in their devotions and observe their ceremonies.

In Scotland, at Glasgow, I visited the ancient cathedral and admired its windows "so richly dight;" I also visited the plain Iron Church, in which Thomas Chalmers had preached. In Stirling, I walked the aisles of Grey Friars, and stood by the graves of the Covenanters. In Edinburgh as I stood in St. Gile's, the spirit of John Knox passed before me, and I heard the trumpet blast of that voice which overturned the altars of superstition, and filled Scotland with schools and a people famous for intelligence and sturdy vigor.

In London I joined an eager crowd that thronged the doorways of St. Margaret's, Westminster, where Canon Farrar was preacher. It was Trinity Sunday. The congregation seemed to consist of intellectual and cultured people. Members of Parliament and men of prominence in public affairs are regular attendants. The theme of discourse was the practical use of the doctrine of the Trinity as an assurance of the divine love. The Athanasian creed was chanted. The preacher spoke with disapproval of its anathemas, and proclaimed the love of God for all mankind with ardor and vigor, and he enforced the lesson that if God so loves us, we ought to love one another, and not live in alien and separated classes, but in mutual sympathy as children of a common Father. Pride, hauteur, and exclusiveness on the part of the favorites of birth or fortune received rebuke. The preacher evinced the broad range of his mind, affluence of learning, and



the larger hope, which give him an honored place among religious teachers.

In the afternoon of the same day I enjoyed a song service at St. Andrew's, with boys' voices, that were well trained. In the evening I went to hear an original and independent preacher, who, after an honored service in the Church of England, withdrew to a position of his own. Rev. Stopford Brooke is one of the most accomplished literary men of the time. His "Primer of English Literature" is a marvel of condensation and just criticism. We owe to his skilful pen the "Life of Frederick W. Robertson," the gifted preacher of Brighton. He was for several years one of the Queen's favorite chaplains. From the convictions of his own mind it has seemed to Mr. Brooke that the Church of England stands in the interest of an aristocratic theory, and in opposition to religious progress and the advancement of human society. He regards it as having systematized exclusiveness and caste among Christians, and placed Non-conformists under a social ban. He has found it so in his own experience, Church people, so called, having ostracised him and his family. Strong, however, in manhood, and self-reliant, he goes his own way. He repudiates the authority of creeds, nor does he recognize an ultimate authority in the Bible, but in the reason and conscience, which he deems the divine in man. He discussed the themes with vigor, but with extreme views, without the careful discrimination it requires. His opinions seem somewhat unsettled, but we respect him as a man of sincere convictions, ardent in the pursuit of truth, fearless and bold in virtue's cause. His moral sense appears in his trenchant lines:

JUSTICE

"Two men went out one summer night,
No care had they or aim,
And drank and drank; 'Ere we go home,'
They said, 'we'll have a game.'


"Two girls began that summer night
A life of endless shame,
And went through drink, disease, and death,
As swift as racing flame.

"Lawless and homeless, first, they died;
Rich, loved, and praised, the men;
But when they all shall meet with God,
And Justice speaks — what then?"

The following Sunday was Hospital Sunday in London when collections were taken for the support of the hospitals of that city. I heard from a leading Congregational minister, Rev. Henry Allon, an instructive sermon on the physical ministrations of Christianity, and was charmed with the fine rendering which was given in song to chants and hymns by the whole congregation. Nowhere have I seen such a fitting celebration of divine praise. I found there, as afterwards in Rev. Newman Hall's church in another part of London, that prompt and cheerful hospitality which is grateful to strangers.

In the evening I united with an immense congregation that filled the nave of Westminster Abbey. The choral singing was grandly devotional and impressive. Professor Plumptre, a scholar of great learning, one of the Old Testament revisers, preached with fervor and force upon Christian love, showing its relations to the duty of supporting hospitals and similar institutions.

My Sunday in Holland was spent at Dort, a busy commercial town, where the waters meet and vessels of every size are continually passing to and fro. Here in an old church, built A. D. 1200, filled with a large congregation, we listened to a preacher who spoke with much animation in Dutch. A few things different from our own customs were noticeable. The men sat with their hats on. No less than three collections were taken and I saw the origin or explanation of a term sometimes heard in our own country—as when to "lift" a collection is spoken of;



for there the very thing was done: bags suspended at the end of long poles were adroitly handed over the heads of the people, and "lifted" from person to person.

At Delft I recalled the fact that it was the port from which the Pilgrim Fathers set sail for the New World. I visited the old church where lies the dust of William the Silent, of Hugo Grotius, and of Admiral van Tromp, and stood uncovered before their tombs. Grotius, after Erasmus, was the next great scholar of Holland, and a bolder and more advanced man. He defended the Reformation, and advocated reciprocity and the Golden Rule of our Saviour as the international law that should regulate the commerce and trade of the world in all countries. The pastor of the Pilgrim Fathers was a contemporary of Grotius and quotes from him in his "New Essays," 1625.

It was with peculiar delight that in evening twilight, and again at early morning on a fine September day, I walked around the goodly walls of Canterbury cathedral and marked the towers thereof. Thirteen centuries ago Pope Gregory, seeing some men of noble mien exposed for sale in the Roman market, inquired whence they came; and being told that they were Angli from the British Isles, he said I will make them to be *Angeli*, as angels, and he caused them to be sent back to their native land, and sent missionaries with them. And so it came to pass that Christianity was established in England, and first at Canterbury, which city was given to the Church by Ethelbert, king of Kent, who had received baptism at the hands of Austin, the leader and head of that band of missionaries. Here the whole drama of English history seems to pass before you, and you may trace the sources of one of the mightiest empires upon which the sun ever shone. The archbishop of Canterbury is primate of the Church of England. The present incumbent is a man of noble qualities, a true successor of the apostles, not of the letter which killeth, but of the spirit which giveth life. To tread the great aisles of this cathe-

and that in solemn silence and solitude in such passages of historic interest seemed like walking in the galleries of departed centuries, and made vivid and real the events of a thousand years. Here, too, it seemed that I have revisited two men of eminent renown, to the genius and learning and serenity of whose writings I have long been drawn. Dean Alford and the late dean of Westminster, who was for a number of years a dean of Canterbury. It gave me special pleasure to hear from a venerable member of the cathedral and from a humane bell-ringer, unfeigned testimony to the Christian simplicity and sterling virtue of those men with whom they had mingled in common walks and scenes.

My summer abroad has the bitter memory — the hour when I was told of the assassination of President Garfield, and the weeks and months of the wasting of his life and of our hopes, until the end. In our anxiety and suspense, and sometimes dreadful thoughts borrowed and oppressed us, and it seemed at times the evil powers were overmastering the good, we nevertheless were comforted with the universal sympathy which was expressed in every place of our sojourn. When the end came I was in Paris, and a few days afterwards in London, and as those great and splendid cities seemed to make our grief their own, and to share with us in a common sorrow, I could not but see a silver lining overhanging the dark and angry cloud. I was present at the memorial service held in Westminster Abbey at the funeral hour, and the same evening listened with an immense congregation to an eloquent discourse upon the life and character of the president by the archbishop of Canterbury. And on many other occasions I listened to very tender expressions of sympathy with us in our national bereavement.

In other countries on the continent I usually attended services that were held in the English language in humble chapels by English, Scotch, or American ministers. Some of these services were edifying and delightful; others seemed perfunctory and

heartless. At Interlaken, in the chapel of an old monastery, and in a little chapel of the Oratoire in Paris, I heard Scotch preachers, who rightly divided the Word and spoke with spiritual power. The American chapel in Paris maintains divine worship in an honorable manner and is a center of religious influences and efforts in that city.

I viewed several of the great and magnificent cathedrals of Europe, as an Cologne, Strasburg, Milan, and Venice, with wonder and admiration for their stately proportions and vast and lofty beauty. They are monuments of ancient piety. They were erected by former generations to enshrine in stone and marble, and in silver and gold the ideas and sentiments and events of the Christian Redemption. The worship celebrated in them is usually performed with pomp and splendor, with burning candles, gaudy millinery, and countless genuflections, unworthy the simplicity of the gospel.

On two occasions, for the first time in my life, I had an opportunity to enter Greek churches. One of them occupies a commanding site, overlooking the beautiful scenery around Wiesbaden, and is of surpassing richness and elegance. Erected in memory of a Russian princess, wealth and taste have ornamented it with the highest art. At Geneva, the musical services in the Greek Church were rendered by richer voices, wholly of men, and were of more plaintive tone than I heard elsewhere. The congregation was small, but devotion and cheerfulness marked the scene. In the same city I stood within the walls of the church that had re-echoed the voice of Calvin, and in Zürich sat down where Zwingli preached the Reformation. On a bright and lovely mid-August day I joined a company of pilgrims to a Benedictine monastery high up in the mountains, and stood before the shrine of the Black Virgin, whose image dates back to the year 948, and which is still believed to possess miraculous powers of healing. It was pleasant to witness the quiet and orderly behavior

of the pilgrims, and their unaffected simplicity and sincerity. I could not but think of the contrast between their demeanor and that of ordinary crowds, pushing and jostling, among ourselves.

During my last few days abroad I was present at the Jubilee meeting of the Congregational Union of England and Wales, at Manchester, and was brought face to face with many valiant preachers, who hold the traditions, not without variations and modifications, of Baxter and Bunyan and Milton and John Howe. The exercises evinced a high tone of Christian sentiment and a brave and vigorous advocacy of progress and reform. It was cheering to hear the testimony of a septuagenarian (Henry Richard), who had witnessed the organization of the Union, now a member of Parliament, to the spiritual and moral changes of the last fifty years. I will mention one fact out of many which he stated, that fifty years ago there was only one member of the House of Commons who was a Non-conformist, and now there are more than a hundred. Looking forward to the future, I could not but join with him in the hope that in the not distant years there will be a free church in a free state in England, the national church be delivered into the liberty of Christ, commerce be prosperous without being sordid, industry vigilant and vigorous without being pugnacious, capital and labor adjust their claims by some system of cordial cooperation, and all classes be welded into closer union one with the other. "I trust," he continued, "that our people will become temperate, whether by legislation, or (what is more likely) by social, educational, and religious influences — that civilized nations will learn it is possible for them to live side by side in the world created for their common habitation in some other attitude than that of jealousy and armed menace, and to decide their differences in some better way than by the murder of war, and that they will meet together in the parliament of man, the federation of the world, and establish a court of nations which shall become the tribunal of humanity;

and above all, that by the gospel of Jesus Christ great strides shall be made in bringing the kingdom of God among men, when the earth shall burst forth in its jubilee song, 'Hallelujah! for the Lord God omnipotent reigneth.'"

It was cheering to hear the prolonged applause that greeted these sentiments by the five thousand people who filled every inch of space in the vast Free Trade Hall.

Four Sabbaths at sea! The ocean preached to us of Him of whom it is said: "The sea is his and he made it," We sang of his power and glory, implored his protection and praised his goodness. One quiet evening we were favored with a highly interesting lecture on the missionary work in the Hudson Bay country, among the Indians in Manitoba and on the McKenzie River, by the venerable Archdeacon Kirkby who has given the vigor of a useful life to those regions.

VI

BENJAMIN ADAMS SPAULDING

MR. SPAULDING was born in Billerica, Massachusetts, January 20, 1815; he died in Ottumwa, Iowa, March 1867. In the distribution of the members of the "Iowa Band" who came to the territory in 1843, the "New Purchase" was assigned to him. He reached the "Indian Agency," November 10, 1843, five days after his ordination, and was warmly welcomed by the widow of the late Indian agent, General William B. Street. The "agency" was upon a high prairie seven miles east of Ottumwa. The treaty for the "Purchase" had been made the October 11, 1842. By that treaty the Sacs and Foxes agreed to leave the southern part of the "Purchase," May 1, 1843, when a wave of immigration immediately set in. Mr. Spaulding then described the situation and his work:

"The frail dwellings, beaten tracks and newly-made graves of the Indians still remained and they were often seen, passing and repassing, carrying away corn which had been raised on their fields, and sometimes lingering about their old hunting grounds, as if unwilling to leave the land which so long had been their home. Meanwhile the busy hand of civilization is hewing down their forest trees, erecting mills upon their rivers and dividing the country into farms. The beauty and fertility of the country, the abundance of timber and the facilities afforded to the manufacturer by the Des Moines and neighboring streams, are drawing together a population which will soon surpass that of most other portions of the western country. My labors have been much scattered and spent rather in sowing seed than gathering fruit."

The greatest obstacle has been the want of suitable places for meeting. There are as yet no public buildings of any kind in my whole field, except a single small schoolhouse; and private dwellings are often inconvenient and cold. The opening of spring will offer new facilities for holding meetings, and we hope will bring with it richer blessings from above." He wrote that the first year of his labors was the most interesting year of his life. He preached in about thirty different places, some of them one hundred miles apart. Upon the invitation of the United States Indian agent he visited Raccoon River Agency at the junction of the Des Moines and Raccoon rivers, where is now the capital of the state. It was in that portion of the "Purchase" of which the Sacs and Foxes, under the treaty, had the occupancy until 1846. A garrison of about one hundred soldiers with five commissioned officers was stationed there. Farms had been opened along the banks of the Des Moines for the instruction of the Indians. There were also two blacksmiths, two gunsmiths, and some licensed traders, so that the whole American population was nearly two hundred.

"On the Sabbath," said Mr. Spaulding, "I preached to as many as could be crowded into a single room, officers, soldiers, merchants, mechanics, farmers, gentlemen, ladies, children, and servants, both black and white. There had been a good deal of sickness during the summer (1844), and recently a few deaths and there was considerable seriousness in some families. I should visit this place frequently, if other engagements would permit. It has been visited in one or two instances by a Methodist preacher."

"On the Des Moines, in sight of the agency, is a village containing two or three hundred Indians. Their huge bark buildings present a fine appearance in the distance at twilight, but on a nearer approach by day they seem rather the haunts of beasts than abodes of men. Not a tree or shrub, garden or wall, nor the

slightest mark of comfort to be seen; even the wild grass had been beaten by continued tramping till not a blade or root was left; and as the savages were away on a hunting expedition the stillness of death reigned over their desolate homes. There are several other villages on this and the neighboring rivers, containing in all about twenty-two hundred persons, all that is left of the Sacs and Foxes who filled the frontier with terror during the Black Hawk War. These are to be removed to a region beyond the Missouri River. If by this removal they were placed beyond the reach of whisky smugglers and other vicious white men, it would be a blessing to them instead of a curse."

Mr. Spaulding traveled on an average fifty miles a week or twenty-five hundred miles during the year, chiefly on horseback, and was in perils of waters, in perils in the wilderness, in weariness and painfulness, in hunger and thirst, and in cold. But, in all this, with apostolic fervor he wrote, "I joy and rejoice, and even glory." He organized a church at the agency and at its first communion, September 15, 1844, the "Old Council House," where the treaty of cession had been made, was crowded to overflowing. "Here," he wrote, "less than two years ago savages were sitting and lying upon the floor, smoking their pipes and singing their songs; now a congregation of Christians are celebrating the undying love of their Lord and Master." On the 27th of October of the same year he assisted in forming a Congregaional church at Oskaloosa, with six members. In the beginning of the following year, February 3, 1845, he formed a church at Eddyville with six members. His first religious service in that place was held in an Indian wickiup. When he first came to Ottumwa it contained fourteen buildings, all of logs except two. After laboring here at intervals for two years he formed a church with six members, February 15, 1846. In 1847 after his first four years in Iowa, he wrote to the Missionary Society: "In reviewing the time I can say without any qualification, that although I have

suffered more from sickness, severe trial, and many privations, than in all the rest of my life, I have enjoyed more real happiness. I bless God who has permitted me to labor in this new and uncultivated field." In a later report he said: "Your missionary was not invited here. He received no 'call' unless it was from above."

Gradually with the growth and increasing importance of Ottumwa he devoted more of his time to that city. In 1850 after toils and sacrifices on his own part which now seem hardly credible, he had the joy of seeing the first meeting-house for the worship of God erected in Ottumwa. It filled him with delight to hear the church-going bell sounding over the valley which he loved, and to see a spire pointing to the skies. In the commencement of his missionary work the desecration of the Sabbath had filled him with pain. He now saw a gratifying change and the day of the Lord made honorable. In April, 1851, he was installed pastor of the church and for twelve years preached regularly to the same congregation. At the end of that period, 1863, his impaired health indicated the desirableness of a change of climate, and in hopes of regaining the vigor of former days he sought the bracing air of the north and spent nearly a year at Eau Claire, Wisconsin, where his ministry was eminently acceptable. But his constitution had been already undermined and he felt compelled to lay down the preacher's work. He returned to Ottumwa and was employed as superintendent of schools for Wapello County. He gave his enfeebled strength to that service as long as possible, and when all work was done, possessed his soul in patience to the final hour.

I had visited him in his sickness. At his funeral I said: "Farewell, a short farewell, brother and friend, classmate in sacred studies, companion in the toils and privations of missionary life in the bright days of youth, fellow laborer in the kingdom and patience of Jesus Christ! Thou hast borne the heat and burden of the day. Thou hast done a noble work for Jesus and the souls

of men. Thou hast laid good foundations. And while this valley shall be the home of civilized men and the smiling waters of this river flow on to the sea, the standard of Christ thou hast here erected shall be lifted up, the word of God be taught and thy work remain."

Mr. Spaulding was the second member of the "Iowa Band" to rest from his labors. Among his brethren he was a man of marked sincerity and purity of character, of deep humility and richly inspired with the spirit of Him who pleased not himself, who went about doing good. In his ministry he magnified the Lord, and preached Christ, Christ always, Christ only. He was jealous of opinions and organizations that ignore or displace Christ. He had no sympathy with the spirit of party or sect. He approves the general faith and order of the Congregational churches, their simple forms of worship and self-government, but he was no partisan; above all other distinctions he preferred to be known as a minister of the Lord Jesus. To him Christ was still the living Head of the Church, a present Saviour, the same in the nineteenth as in the first century, the same on the banks of the Des Moines as on the banks of the Jordan. He preached the truth in love, not controversially, dwelling upon the essential things in which all good Christians are agreed. He exercised the charity that is long-suffering and kind, and was a healer of strifes and a composer of differences, and sought to unite, not to divide, the household of faith. He was a lover of good men and respected sincere piety under whatever form and in whatever condition. His life was gentle, uncorrupt, unassuming and of good report of them which are without. He was not ambitious, covetous, or worldly-minded. He laid up no treasures on earth. Independent and high-toned he was retiring and unobtrusive. Affection and love presided over his home. He was a faithful friend. The beauty of the Lord was upon him; his life was hid with Christ in God.









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